The Burnt Child dreads the Fire;

OR AN

# EXAMINATION

Of the Merits of the

# PAPISTS,

Relating to *England*, mostly from their own Pens.

IN

## Justification of the late *Act of Parliament* for preventing dangers which may happen from *Popish Recusants*.

And further shewing,

That whatsoever their Merits have been, *no thanks to their Religion*, and therefore *ought not to be gratified in their Religion*, by *Toleration* thereof.

---

Numb. 25. 16, 17, 18.

*The Lord spake unto* Moses, *Vex the* Midianites, *for they trouble you with their Wiles.*

Isaiah 45. 20.

*They have no knowledge that set up the Wood of their graven Image, and pray unto a God that cannot save.*

---

By *William Denton* M. D. M. C.

---

*LONDON.*

Printed for *James Magnes* and *Richard* [illegible] *Post-Office* in *Russel-street* in *Covent-Ga*[illegible]

LIBRARY OF THE
UNION
THEOLOGICAL
SEMINARY
NEW YORK

# Omnibus Christi Fidelibus,

## *Ut Causæ Regis magnæ* Britanniæ, Franciæ, & Hiberniæ *veræ Antiquæ & Apostolicæ Fidei Defensoris ejusq; Parliamentorum Justicia toti Orbi Christiano Innotescèret.*

THough it hath not been deemed prudent, that Legislators should in their Acts and Sanctions render their reasons of them; lest by so doing, they might haply invite and court contradiction from some ill-affected thereunto, which might prove derogatory unto their Supreme Authority, by giving occasion to the governed to wrestle with their reasons rendred and alledged; and if they should think (though erroneously) that they have resolved or confuted them, they would then also think that they have taken all vertue and efficacy from the very Laws themselves: Yet it hath ever been esteemed acceptable and good Service to Government it self, that Subjects should defend the just Laws of their Princes, and especially those wherein Religion is concerned. And Religion being, or ought to be, the grand concern of every Individual, I hope I shall not be thought to wander inconsiderately out of my own Province, whilst I endeavour to justifie the late *Act of Parliament for preventing dangers which may happen from Popish Recusants.* I must confess that I dare not adventure my Salvation or Damnation on blind obedience, or Implicite Faith, or on any Deputies, Proxies, Popes, Priests or Fryars, nor

take their bare word without expreſs warranty from Scripture, eſpecially being commanded to *ſearch them, and* thereby *to try them that ſay they are Apoſtles* and *are not*, and being pre-cautioned, *leſt by good words and fair ſpeeches the Hearts of the ſimple be deceived*, Rom. 16. 17. In which kind of Arts the Papalins are moſt expert.

I have expoſed this Treatiſe to the conſideration of all Chriſtians, but more eſpecially of all Kings, Princes, and Governours, not to implore their Countenance or Protection of any error, that haply may be found herein; that were not only unmannerly, but injurious to Majeſty it ſelf. If what is here written cannot be juſtified by its own truth, and effort of ſound reaſon, let it fall to the ground, and be obliterate for ever: For no error or falſhood, or any falſe equivocating reaſonings can ever be pleaſing to the God of Truth, and therefore ought not to be ſupported or countenanced by any ſublunary Majeſty whatſoever. *Juſta ratio ſapientem non poſſit offendere.* The chief aim and great deſign in this Publication, is to juſtifie to all the Chriſtian World His Majeſties great Title of *Defender of the Faith* truly Antient Catholick and Apoſtolick by his ready compliance with His great Council, his Two Houſes of Parliament, to put away the evil from this our *Iſrael* by this His *Act*; that both this and future Ages, perceiving it to have been grounded both on great reaſons of State, and true grounds of Religion, all the World may be the better ſatisfied, and his own Subjects *may hear and fear, and do no more ſo preſumptuouſly.*

It is the great duty of every individual Chriſtian *for Truth and Conſcience ſake*, but more eſpecially of Gods Lieutenants on Earth, *even for neceſſity, and reaſon of good*

*govern-*

*government alſo*, nay, even out of duty to him by whom they reign to maintain and preſerve Religion in its purity. For this very end God hath ordained Kings and Queens to be his Vicegerents on Earth, and conferred greatneſs and Majeſty upon them to make them Defenders, *nurſing Fathers and nurſing Mothers of his Holy Church*; in which Calling the greateſt of them can never give a good account of this their Charge and Stewardſhip, except it be by a conſtant watchful care in matters of Religion. As it is not prudent in civil Politicks for any Prince to receive a great ſuccour from a more puiſſant Empire; ſo it is as imprudent for any temporal Prince or Power to indulge or countenance any Sects that own any dependence on a Foreign Head, Eccleſiaſtical or Civil, eſpecially if Sworn to advance that Head and promote his Intereſt. And ſuch a Head is the *Pope*, who claims to be ſuperiour to all Princes, to be exempt from all Controll, and exempts his Eccleſiaſticks from their ſubjection and obedience unto their natural Princes, *and whom* (if you will believe them) *they cannot chaſtiſe, though they are rebellious*; *that he hath Power over all, and can deprive Kings of their Kingdoms*, *that in any difference between the Eccleſiaſtical and Secular, the judgment appertains to the Eccleſiaſtical as to the more worthy*: *And as is the Pope, ſo are his Papalins. The ſame Hour they become his Proſelytes, they alſo become his ſworn Vaſſals and Advocates.*

Can it be other than an infinite prejudice done to the Authority of Sovereign Princes, if they ſhould but ſupinely permit, or be conſtrained to change, or but to ſuſpend their own Laws at the Beck, and Pleaſure of another State or Intereſt, paſſing from one Law to another;

or

or tacitely by conniving only to acknowledg, that he borrows from any other any power of governing in matters Civil or Eccleſiaſtical, and therefore but juſt and reaſonable for Princes to ſecure their own power by wholſome Laws, preventing all Popiſh influencies, that haply by ſome Wiles or politick Stratagems might oppoſe them, or interfere with them, in order to gratifie and ſupport their own intereſt, contrary to the intereſt of thoſe Princes whoſe Subjects they are.

The main Bane of true Church power hath been the great opinion that the Antient and firſt converted Emperors had of the Abilities, piety and devotion of the Antient Fathers Eccleſiaſticks, which confidence begat in them ſupineſs and negligence of their own power, and that gave occaſion and encouragement to the Popes and their Eccleſiaſticks to uſurp and encroach upon their Authority, whilſt they little regarded their own power, which God had fairly ſtampt upon them; conſequently neglecting their duty, as if they were to render no account to God for themſelves or their Subjects, as if the care and defence of Religion and Piety were the leaſt of their concerns, tolerating for their own intereſt the people to be deceived, by ſuffering the Pope to ſet up new Orders and Rites under the *umbrello* of Religion, but in reality for his own Empire and profit, without conſidering that ſuch Orders and Cuſtoms by tract of time carry along with them their own warranty, and ſo ſecretly invite belief, which at length become meerly ſerviceable to the intereſts of thoſe that manage them (*viz.* the Popes) and conſequently diſſerviceable and diſadvantageous unto Princes, and all temporal Governments: And ſuch Orders being received and continued by the

preſent

present Princes, are no small obligations to their Heirs and Successors to continue them by reason of that former Authority engraven upon them by Custom, and their Predecessors. Now, what does this Act do? give a stop to the open, and publick profession of the *true Antient Catholick and Apostolick Faith*, as the Romanists bespatter and give out. Nothing less! It only discountenanceth the publick and open Profession of the Romish Tridentine Faith, which (in those Articles wherein they differ from the Protestants) is neither *True*, nor *Antient*, nor *Catholick*, but is an *entire Apostasie* from it, and doubtless is *the most Catholick, and greatest Heresie in the Christian World.* A Religion, that upon due examination, and choice, no Man can embrace without reproaching *his Maker, and his Redeemer*, by renouncing his reason, nay his very outward senses wherewith God hath endued him. A Religion, that by the same reason that they endeavour to justifie Transubstantiation (I instance in this, because I find more do waive the observance of the Act on the account of the Declaration and Subscription, than of the Oaths therein) a Man may as well believe every Hobby-horse to be a Barbe or Courser of *Naples*, or the picture of every Bruit on a Sign-post to be really the Bruit it self: Nay to doubt, or deny that ever there was such a person as Jesus Christ upon Earth, *or that, he or any of the Saints which slept, did rise from the dead after him*; *or that the Graves did open, or that the Vail of the Temple was rent, or that there was darkness over the whole Land from the sixth hour to the ninth*, &c. I appeal to all the World if ever God declared either by word or practice, that he would make use of *artes præstigiariæ*, Jugling Arts, by *deceptio sensuum*, or other-

otherwise. Nay, hath not his practice ever been clearly contrary in all the Miracles that he or his Son ever wrought? And the learnedst of the Romanists would infinitly oblige us if they would demonstrate unto us, which of Christs Body it is, that is Corporally in the Sacrament, whether his *glorified*, or *not glorified Body*, and *clear* it of all the monstrous absurdities that opinion is guilty of.

The *Antient Catholick* and *Apostolick Faith* partakes not of their fopperies, nor of their absurdities, (for their concealments and spunges are no better) needs no captious reasonings, no equivocations; requires no implicit, or blind faith or obedience, uses no knaveries: No, no, *pure Religion*, and *undefiled*, is of a better Brood, of a more Noble Extract, of a more Divine Origine: The profession thereof joyned with Holiness and Righteousness, ennobles every Soul, scorns to obscure any Truths, needs no prohibition of Gods Word, no *Indices expurgatorii*, hath superlative priviledges, the greatest ornament any Sublunary Majesty can have, scorns to use any indirect Artifices to Create Subtilities, or Coyn Evasions, to conceal or adulterate any of her Truths from ignorant, or learned, or to abuse any of our Senses, as if we could not distinguish *Bread* from *Stones*, or *Fish* from *Serpents*. What have we from without us common to all Mankind so infallible as our Senses to cause Belief, that Jesus Christ lived upon the Earth, was Crucified, Buried, and Rose again? The only Argument that Christ himself used to convince diffident St. *Thomas* to Believe, was by his own Senses of seeing and feeling, *John* 20. 25, 27. And if the Senses of all Christians in all Countries have been deceived

above

above these 1600. years since Christs death in one Point, why may not we by the same reason question and suspect the Senses of all those that lived contemporary with him in more Points, as whether any of these things were so or no. So happy, I confess, are the Papalins in their Disputes against Protestant Religion, that many of their Arguments by retortion only are as strong against their own Religion, and indeed as strong against all Religions as against ours. *Light is come into the World, but these men love darkness rather than light*: And why? *because their Deeds are evil; every one that doth evil hateth the light, neither cometh to the light, lest his Deeds should be discovered; but he that doth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God*, 3 John 19. 20, 21.

---

*Take but a short view but of Four of their Opinions that are so Diametrically contrary to Scripture, that nothing but lowd and bawling Impudence can deny, and in which the meanest capacity cannot be mistaken, no, not those* Lucifugæ Scripturarum *that are only most blind, not because they cannot, but because they will not see, nor yet understand, though as directly opposite to Scripture, as light to darkness, truth to error.*

## *God and Scripture.*

GOd in the Second Commandment 20. *Exod.* forbids the very making of any graven Image, or the likeness of any thing. 2. Forbids the very Bow-

ing down to them. 3. He Commands them *to take good heed unto themselves, for that they saw no manner of Similitude on the day that the Lord spake unto them in* Horeb *out of the Fire, lest they corrupted themselves, and make a graven Image, the similitude of any figure, the likeness of male or female, &c.* Deut. 4. 15, 16, 17. 4. He Cautionates them not to forget the Covenant he made with them, *viz.* that they *make not a graven Image, or the likeness of any thing which the Lord the God had forbidden.* 5. He minds them that he was a *Jealous God*, and would not have his Glory imparted to another. 6. He was a *consuming fire*, able to revenge all disobediences, 23. 7. *He curseth the very man that maketh any graven or molten Image an Abomination to the Lord*, Deut. 27. 15.

## *Pope and Popish Doctrine.*

NOtwithstanding all these solemn Prohibitions and Reasons delivered so dreadfully on the Mount by God himself in Fire, with Thunder and Lightning, thick Clouds and Smoak; so that the whole Mount quaked greatly: Yet so Super-omnipotent is *Dominus Deus vester Papa*, that he doth not only dare to leave this very Commandment out of the Decalogue, but Commands (even under Anathema's) and practises the clean contrary. And it is justified and averred to be *constans Theologorum &c. The constant judgment of Divines, that the Image is to be honoured and worshipped, with the same Honour and Worship wherewith it is worshiped, whereof it is an Image. Jo. Azorius* the Jesuit,

Jeſuit, *Inſtitut. mor. tom.* 1. *lib.* 9. *cap* 6. And *Tho. Aquin.* Concludes, that the ſame reverence is to be given to the Image of Chriſt, and to Chriſt himſelf; and becauſe Chriſt is to be Adored with *Latria* (or Divine Worſhip) that his Image is to be Adored with the Adoration of *Latria*. *Tho ſum. part* 3. *q.* 25. *Art.* 3. And Friar *Pedro de Cabrera* on that place Concludes, 1. That it is ſimply and abſolutely to be ſaid, that Images are to be worſhipped in Churches, and out of Churches, and the contrary is an Heretical Doctrine. 2. That Images are truly and properly to be Adored, and out of an Intention to Adore themſelves, and not only the Samplers that are repreſented in them. And this, he ſaith, is the Doctrine not only of *Thomas*, and of all his Diſciples, but alſo of all the old School-men, and he there reckons up Twenty of them, *viz. Cajetan*, *Capreolus*, *Paludanus*, *Ferrarienſis*, *Antoninus*, *Soto*, *Alexander* of *Hales*, *Albertus Magnus*, *Bonaventura*, *Richardus de Media Villa*, *Dyoniſius Carthuganus*, *Major*, *Marſilius*, *Tho. Waldenſis*, *Turrecremata*, *Angeſtus*, *Clichtoveus*, *Turrian*, and *Vaſquez*. And *Zacharias Boverius* the *Spaniſh* Friar in his Conſultation directed to K. *Charles*, (of ever Bleſſed memory) when Prince, ſays, *That the Images of Chriſt, and of the Saints ſhould with pious Religion be worſhiped by Chriſtians*, *Part.* 2. *reg.* 1. *p.* 189. *Edit. Matrit. Anno* 1623. And Styles that glorious Martyr *ſpes Anglicanæ Eccleſiæ*, The hope of the *Engliſh* Church, *Part.* 1. *reg.* 4. *p.* 58. And *princeps futura orbis fælicitas.* The future felicity of the World. *Part.* 2. *reg.* 2. *p.* 196. Thus impudently Sacrilegious are they, though the Prophet pronounceth all them *Confounded that worſhip*

*graven Images, and boast themselves of Idols*, Psal. 97. 7.

Take but the judgment of one of your own Church, even of that incomperable Servite, who lived and died in the same Communion: At the end of the Confession of his Faith, (whereof he hath made 54 Articles, much more Orthodox than those of *Trent*,) concludes thus, *viz. Quemadmodum credimus de ceremoniis sacramentorum quod nomini fas sit eas immutare, sic etiam credimus de lege dei, nulli mortalium hic licere quidquam Innovare, detrahere aut adjicere; quia scriptum est, Deut.* 4. 2. Ne addite ad verbum illud quod præcipio vobis neq; detrahite *de eo.*

*Homini itaq; Christiano fas non est detruncare Decalogum, quod tamen fecit Pontifex Romanus, cum propter commodum suum expunxit præceptum de non faciendis Imaginibus ne plebs persentisceret imagines ejus atq; Idola a Deo esse prohibita*, f. 255.

As we believe concerning the Ceremonies of the Sacraments, that it is lawful for no man to alter or change them, so we believe concerning the Law of God, that it is not lawful for any Mortal to innovate, detract, or add any thing; because it is written, *Deut* 4. 2. *Ye shall not add unto the Word which I command you; neither shall ye diminish ought from it*, &c. Therefore it is not lawful for any Christian to dock the Decalogue, which notwithstanding the *Roman* Pontiffs have done, when for their Coffers they expunged the 3d. Comandment of not making Images, lest the people should perceive, that Images and Idols were prohibited by God.

Christ

## *God and Scripture.*

CHriſt, when he inſtituted the Bleſſed Sacrament, gave to his Diſciples both Bread and Wine, and to whom he gave the Bread, he ſaid, *Take, Eat*, to whom alſo he gave the Cup, ſaying, *Drink ye all of this Cup*, Mat. 22. 26. *and they all drank of it*, Mark 14. 23.

And St. *Paul*, writing *to the Church of God which was at* Corinth, *and to them that are ſanctified in Chriſt Jeſus, called to be Saints, with all that in every place call upon the name of Jeſus Chriſt our Lord both theirs and ours*, 1 Cor. 1. 2. ſaith to them all, (without diſtinguiſhing the Prieſt from the People) *as often as ye eat this Bread, and drink this Cup, ye do ſhew the Lords death till he come*, Chap. 11. 26. Wherefore *whoſoever ſhall eat this Bread, and drink this Cup &c.* Verſ. 27. Whereby it plainly appears, that all indefinitely are both to eat of the Bread, and drink of the Cup: And there is not the leaſt ſhadow or colour of any pretence or practice, that ever this Sacrament was to be adminiſtred or taken in one kind only by any perſon whatſoever; and yet ſuch is the impudence of *Roman* Hereticks, as contrary to their own Knowledg and Confeſſion, even in the Body of the Canon it ſelf, to order and decree, *That Prieſts that ſay Maſs ſhall communicate under both kinds, but the Lay-perſons ſhall communicate under the ſpecies of Bread only, though the contrary was practiced for above 1000 Years*: And yet ſuch Brows of Braſs have they to boaſt of the Antiquity of their Tenets.

The

§ The unqueſtionable Concluſion is, *Let a Man examine himſelf, and ſo let him eat of this Bread, and drink of this Cup*, 1 Cor. 11. 28.

## *Pope and Popiſh Doctrine.*

THe Council of *Conſtance* held *Anno* 1415. *Seſſ.* 13. hath declared, defined and decreed with a *non obſtante* Gods Ordinance, even Chriſts own Inſtitution; and although acknowledged by them to have been the conſtant practice of the Apoſtles, and of the primitive Chriſtians to Communicate under both kinds, *That they that celebrate this Sacrament ſhould participate both of Bread and Wine, and the Laiety of Bread only, and doth command under pain of Excommunication, that no Presbiter do communicate the people under both kinds.*

Likewſe that pact Conventicle of *Trent* declareth and teacheth, *Seſſ.* 21. *c.* 1. *That the Laiety and Clergy, which do not celebrate, are by no precept of God bound to receive the Sacrament of the Euchariſt under both kinds.* And further declareth *c.* 2. *That although at the beginning of Chriſtian Religion the communion of both kinds was very much uſed, yet the Holy Mother Church hath decreed, That it ſhall be accounted for a Law, and hath confirmed it with* (accurſed) *Canons*, viz. *Can.* 1. *If any man ſhall ſay, that by the Commandment of God, or of neceſſity all and ſingular the faithful of Chriſt ought to receive both kinds*, Let him be accurſed; *And yet* Leo *was of another mind, when he declared it was a Token of an Heretick, not to receive in both kinds.* What is this leſs than matchleſs Antichriſtian impudence?

pudence? that whilst themſelves Confeſs, both that Chriſt inſtituted it under both kinds, and alſo that he, his Apoſtles, and the Primitive Chriſtians Religiouſly obſerved the ſame, that yet we that practice according to Chriſts *conſtat*, muſt be accounted Hereticks for ſo doing, and be puniſhed by the Biſhop, his Officials and Inquiſitors? And that they ſhould boaſt ſo much of Antiquity, and of the conformity of their Creed to that of the primitive Church, and yet ſo openly and palpably renounce both in this ſo chief and principal a Point.

## *God and Scripture.*

*SEarch the Scriptures, for in them ye think ye have Eternal Life, and they are they which teſtifie of me*, John 5. 39 *The Scriptures are able to make wiſe unto Salvation through Faith which is in Chriſt Jeſus*, 2 Tim. 2. 15. *All Scripture is given by inſpiration of God, and is profitable for Doctrine, Reproof, for Correction, for Inſtruction in righteouſneſs, that the man of God may be perfect, throughly furniſhed unto all good Works*, Verſ. 16. 17.

The *Bœreans were eſteemed more Noble than thoſe of* Theſſalonica, *in that they received the word with all readineſs of mind, and ſearched the Scriptures daily whether thoſe things were ſo*, Acts 17. 11.

St. *Pauls* Epiſtles to the *Romans, Corinthians, Theſſalonians, Galatians, Epheſians, Philippians, Coloſſians were all written to allthe Brethren in general in a language vulgarly underſtood with a charge to be read unto them*

*them all*; so far were they from concealing any of Gods Word from any body whatsever.

Christ rather than allpeople should not understand his Gospel, endued miraculously his Apostles with other Tongues, *that every Nation under Heaven might hear and understand the wonderful Works of God*, his Laws and Precepts in their own Tongues; and St. *Paul* hath written the whole 14. *Ch.* of the 1 *Cor.* demonstrating the impossibility of Edification with out understanding; and why the Laiety may not read the Bible, as well as have it taught them by the Priest, is past all understanding but *Romish*.

## *Pope and Popish Doctrine.*

THe Pope exalting himself above all that is called God, forbids the use of the Bible to Laicks; and their Prayers, Offices and Hours to be in a Language vulgarly intelligible, witness their Breviaries, Missalls, and Hours in Latin And the Bible is placed in the front of prohibited Books, and Books to be expunged (whereof there are Seven Indices extant.) And *Bellarmine* can produce no such prohibition before that of *Pius Quartus*, who lived but in the time of the Council of *Trent*, (they had need brag of the Antiquity of their Doctrins) and forbad the Translation of the Bible into vulgar Tongues, and cites for it the Council of *Trent*, 22. *Sess. c.* 8, *&* 9, *Canon*; and also the Fifth General Rule before the *Indices expurg. viz.* Cum experientia docuerit ex permissione Sacrorum Bibliorum lingua vulgari plus inde ob hominum temeritatem,

meritatem, ignorantiam aut malitiam detrimenti quam utilitatis oriri pro hibentur Biblialingua vulgari extantia cum omnibus earum partibusimpreſſis aut manuſcriptis, *&c.* prohibentur pariter *Horæ* earumq; differentiæ lingua vulgari ut patet in Catalogi tertia claſſe verbo *Horas.*

*Seeing Experience hath taught, that through the raſhneſs, ignorance, or malice of men, more detriment than profit hath riſen by the permiſſion of the Bible in vulgar Tongues, let Bibles in ſuch Tongues be forbidden with all their parts, printed or in manuſcript.* And they account all Languages vulgar but *Hebrew, Greek, Latin, Caldean, Syriack, Æthiopick, Perſian,* & *Arabick.*

The like for their Horary, and other Devotions; *what are theſe Popes that thus turn their Spirits againſt God? and make themſelves wiſer than the Almighty? and that let ſuch Decrees paſs* ſub annulo Piſcatoris? And what are his Jannizaries, that call the Scriptures a Dumb Judg. *Pighius de Hier. Eccl.* A Black Goſpel: Inken Divinity *Eccius*; and that if the Scriptures were not ſupported by the Authority of the Church they were of no more value than *Æſops Fables*? Vide chemnitij Exam. de S. Can. p. 47. And that the people were permitted to read the Bible, was the invention of the Devil. *Pereſ. de tradit. par. aſſert.* 3. What is this leſs than by craft to call Chriſt and his Apoſtles Devils.

## *God and Scripture.*

ST. *Paul*, *Rom.* 12. 1. recommends unto us reaſonable ſervice, as Holy and acceptable unto God.

## *Pope and Popiſh Doctrine.*

THe Romaniſts recommend unto us Ignorance, as the Mother of Devotion, and a blind Obedience, and Implicit Faith to believe, as the Church (1. as the Pope) believes, without farther Examination.

*Licet præceptum prælati ſit irrationale & pro tali merito quandoq; haberi petit, tenetur tamen ſubditus illud obſervare.* Joh. de Rada part. 2. Theol. ſtrou. inter Scotum & Thom. & Tho. St. 20. ar. 2. Concluſ. 6. *Though the command of the Prelate be unreaſonable, yet the inferior is bound to obey it.* And according to Ignatian Doctrin, *If the Church affirm that to be Black, which our own Eyes judg to be White, we ought alſo then to declare that it is Black.* Siquid quod occulis noſtris apparet Album, Nigrum illa eſſe definierit, debemus itidem quod Nigrum ſit pronunciare. *Ignat. Exercitia ſpiritualia apud finem, regulæ aliqnot ſervandæ ut cum Orthodoxa Eccleſia vere ſentiamq;* Reg. 13. and this is not to be queſtioned, being ſtrongly ratified by the *Bull of* Paul *the* 3d. 1548.

I find

I find that the Popes are told, *Quod omnia poſſint, & ſic, quod facerint quicquid liberet, etiam illicita & ſic plus quam deus.* Card. Zabar. de Schiſm. inter Germ. ſcript. p. 703.

They could do all things, and might do any thing, were it never ſo unlawful, and *by that means they could do more than God, that they might diſpenſe againſt the Law of Nature*, c. 15. q. 6. Authoritatem in gloſſa, *againſt the Old Teſtament.* Extra. de conceſ. prebend. pro ponit in Gloſſ. and againſt the Apoſtle *Paul.* Ibid. *De juſticia facere poſſint juſticiam*, They might make wrong right. *Ibid. Et in his que vellent, iis eſſe pro ratione voluntatem.* Ibid. They might do as they liſt, and none might ſay, *Domine cur ita facis?* Sir, why do you ſo? Such power was rarely well calculated for Pope *Joane*; *Fœmina vult, quia vult ſtat pro ratione voluntas, hæc ratio quamvis ſit rationis inops.*

Si homicidium *Sampſonis* quod ex ſe malum eſt, interpretamur quod inſtinctu divino fuit factum, multo magis omne factum ſanctiſſimi Patris interpretare debemus in bonum: & ſiquidem fuerit furtum, vel aliud ex ſe malum interpretari debemus quod divino inſtinctu ſc. teſte *Joh.* de *Pariſiis* de poteſtate regia & papali *c.* 23. *If we impute the ſlaughter which* Sampſon *made of the* Philiſtines, *to an inſpiration of Gods Spirit, much more are we bound to interpret in the beſt part whatſoever the Holy Father the Pope doth, if it be Theft, or any other thing, which of it ſelf is evil, (as for Example, Murder or Adultery* dict. 40. non nos in gloſſa) *we muſt likewiſe impute that to the inſpiration of Gods Spirit.* Epiſcopos Romanos ne peccata quidem ſine laude committere. *Maſſonus de verb.*

*Epic. lib.* 3. *in vita Johan.* 9. I could furniſh you with ſuch unreaſonable Doctrins *uſq; ad nauſeam*: But I forbear, leaving every unbiaſſed reader to judg how inconſiſtent with *reaſonable ſervice* thoſe Doctrins and Teachments are. *Now whether it be better to obey God than theſe Men, judg ye,* Acts 5. 29.

§ I have now done, concluding, that it is high imprudence, nay very deſtructive for any Chriſtian Governours to hearken or have recourſe unto the Adviſoes and Councils of any that own another Head or Authority, or indeed that have not one and the ſame Joynt-intereſt in Religion and State with themſelves: And that the Governours ought to be very vigilant in care themſelves, & to forbid, or at leaſt diſcountenance all Councils and Things which may in any reſpect hurt, or but diſorder a good Government, leſt the Subjects thereof ſhould be caught with any guile, or ſeduced to embrace any opinions, which may be repugnant, either to good Government or ſound Religion. And I hope this Nation will never again be ſo infatuated, as ever to put power into their Hands, who have ſo often given ſuch palpable Demonſtration and Teſtimony how they have uſed it already, and ſuch pregnant preſumptions how they would uſe it again, could they obtain it Even they that run may read what the Papiſts, like *Jehu*, drive ſo furionſly at, even to make *England* once more *Iſſachar* like, *to couch* and carry the Saddle. *Vah Papæ*—— ſhall it ever be again the ſtyle and reproach of *England*; Glorious *England*! that is ſcituate among the Rivers, whoſe Rampart is the Sea, and whoſe God is the Lord

*Periculoſum Principi habere conſiliarios Papiſticos. Molinæus* Gregorio *Capucino in Enchirid. Eccleſ. impreſſ. venetus* 1588.

to

to carry the Saddle again? God forbid! But if ſo unhappy, ſo unfortunate, I'le propheſie, that not the Pope only, but the Devil will ride her. Pardon theſe Expreſſions; I have encouragement from St. *Jerome*, *Neminem volo patientem eſſe in cauſa læſæ fidei*, and from *Moſes* the *Mirror of meekneſs*, *who knows no patience in* Iſraels *Idolatry*, Numb. 12. 3. Exod. 22. 19, 26, 27.

*Idem manens idem ſemper facit idem.*

---

THE

# THE REAL MERITS OF THE PAPISTS.

SUch hath the Confidence of the Papiſts of theſe latter times been, as to claim a Right unto the Kings Majeſties favour for a toleration of their Religion upon the account of their *great Merits, as having beſt deſerved of His Majeſty, becauſe of all, they were the moſt faithful to him and his Father.* The purport of this hath not only been averred by the generality of them in their ordinary diſcourſes; but alſo ſet out in print by ſeveral of them, *P. W. R. P. J. S. H. M.* and others. At which confident Aſſertion of theirs, when I conſider how boldly, and feircly the contend for meritorious works; nay, for works of ſuper-errogation, even with God himſelf; I do not ſo much wonder, that ſuch Merit-mongers broach it ſo confidently now, as that they have not done it all this while.

§ He

§ *He that is firſt in his own Cauſe ſeemeth juſt, but his Neighbour cometh, and ſearcheth him*, Prov. 18. 17. Which that we may the better do, we will only a little look back into our own Chronicle, without cloying the Reader with like Foreign Stories, which would fill Volumes, and firſt ſee how true, and truſty *Trojans* the *Papiſts* have been to the *Kings* of *England*, no *Proteſtants*, but *Papiſts*; and if they ſhall be found to have been neither true, nor truſty, but Traytors, and Rebels to the *Kings of their own Religion*; can it then ever be believed, or hoped, that they ever will be Loyal and Faithful to Proteſtant Princes, when a neat opportunity offers the contrary, and that Maugre all *Roman Mandates* to the contrary? What Prince, or other Sovereign, ſoberly conſiders the new founded Society of Jeſuits, erected by Pope *Paul* the 3d. about 1540., (who, although at firſt but 10 in Number, yet ſo wonderfully encreaſed ſince, that they bragged not a few years ago, that they were 1300010. they lived in Colledges, and places of reſidence, beſides thoſe that trotted up and down, that they had 359. Colledges, or Schools; 18 *Domus profeſſæ*; 40 *Domus probationis*; 8 Seminaries; 1010 Reſidentiaries. *Vide ſpeculum Jeſuiticum. Runninge Regiſter.*) And what their Principles and Doctrins are, and what their practices have been for the deſtroying of all Princes *quacumq*; *Arte*, that will not become Vaſſals to the *See* of *Rome*, and aud acknowledg a *Spiritual Monarchy* in that *Roman* Chair paramount all temporal Crowns and Scepters; and how ſtrict, and of what extant their *vow of Obedience* is to the Roman Biſhop; and how it is decreed by ſeveral Popes, that the Inſtitutions and Doctrins of the Jeſuits muſt not be contradicted, or diſputed by any Ordinary,

Ordinary, Delegate, Judg, or Magistrate; and how vastly that society is enlarged, both in their Clergy and Layety, since these great brags of theirs will be sufficiently convinced, that neither their persons, or their Kingdoms, can ever be secure, where either one sort or other are suffered to flourish.

§ Let us now see matter of Fact: Did not Pope *Alexander* the 3*d*. by violence and tyranny, force King *H.* the II. to surrender his Crown Imperial into the hand of his Legate, and afterwards be content with a private Condition for a while, to the great regret and Indignation of his Subjects? Did not *Innocent* the 3*d*. stir up the Nobility and Commonalty of this Kingdom against King *John*, and gave the Inheritance and Possession of all his Dominions unto *Ludovicus* the *French* King? What were those 52000. but Papists, that rebelled against *Richard* the I. *Anno* 1196. And all those that rebelled against *Edward* the II. *Anno* 1316, 1317, 1321, 1322, & 1326. Amongst whom was *Robert Baldock*, Bishop of *Norwich*, and Lord Chancellor of *England*. And all those that consented to the Murder of *Edward* the Third's Father, and sought to kill *John* of *Gaunt*, Duke of *Lancaster*, *Edward* the Third's Son, *Anno* 1330. 1372.

And those in *Richard* the Third's time, *Anno* 1381. Annimated by *John Ball* a *Priest*, who at his Execution refused to ask the King forgiveness, and despised him, so peremptory was he, *Jack Straw*, confessing, that when he sent for the *King* to *Black-Heath*, they purposed to have murdered all Knights, Esquires, and Gentlemen that should have come with him, and when they had got sufficient force, they would suddenly then have put to death in every County all Lords and Masters of the

Common people, in whom might appear to be either Council or Reſiſtance, (one Argument uſed by ſome of the late Protectorians, for the death of our Glorious King and Martyr) that he was too knowing, and too intelligent to be ſuffered to live) and eſpecially they would have killed the Knights of St. *John*, and all Men of any Poſſeſſions, only *Begging Fryars* ſhould have lived, that might have Adminiſtred the *Sacraments* throughout the Realm; and laſtly, they would have killed the *King* himſelf, and made *Kings* in every Shire.

*Thomas Arrundel*, Arch-Biſhop of *Canterbury*, traiterouſly practiced the depoſing of the ſaid *Richard* his lawful Sovereign.

§ It were no very wild conjecture to Divine, that our late Generation of *Levellers*, *Major Generals*, *Quakers* and *Phanaticks* were ſpawned from them, and that they are ſtill but Badgers, plotting and digging Holes for *Romiſh* Foxes to lie couchant and covertly in for their more ſubtile contrivances.

§ What were thoſe but Papiſts that rebelled againſt *H.* the *4th.* deſigning to Murder him under the colour of Juſtings and other paſtimes pretended 1399. And alſo thoſe who raiſed Arms againſt him; among whom was *John Madelyn* a *Prieſt*, who had been Chaplain to King *Richard*, and impudently perſonated the *King*. They were *Prieſts* and *Friars* that ſuborned a *Falſe Richard*, whereof 8 being *Minors* were hanged at *Tyburne*. *Oſwald*, *Biſhop* of *Galloway*, was the chief Plotter againſt *Richard* the 2*d.* in the Year 1403. A *Prieſt* of *Warwick*, and alſo *Walter Waldock* a *Prior* of *Land* in *Leiceſter-Shire*, and one *Richard Freſeby*, a *Dr.* in *Divinity*, was Executed in his Religious Habit and Weede, and not long after 10 *Grey Fryars* were executed all for Treaſon.

Treaſon. In the year 1404. *Tho. Percy* Earl of *Worceſter* with others Rebelled. In the year 1406. *Henry Percy*, Earl of *Northumberland*, *R. Scroope*, Arch-Biſhop of *York*, with others, Rebelled, and were Beheaded in the Year 1414. Sir *John Beverley*, an *Anointed Prieſt*, with others, conſpired the death of *H.* the *5th.* other Conſpiracies there were in the Year 1416. and 1417. againſt the ſame *King* by the like Generation of Men. And by ſuch alſo ſeveral other Rebellions were raiſed againſt *H.* the *6th.* in the Year 1433. 1442. 1447. 1450. & 1451. and ſo againſt *Edward* the *4th.* in the Year 1461. 1472. 1478. his Two Sons were after his death murdered by the contrivance of Sir *James Tyrrel*, by the appointment of the *Duke* of *Glouceſter* their Uncle; who then procured himſelf to be Crown'd King by the name of *Rich.* the *3d.* but both the Duke of *Glouceſter*, Sir *James Tyrrel*, and *Miles Forreſt*, one of thoſe that ſmothered the Innocents, came all to untimely and ſhameful deaths, according to *Pſal.* 55. *The Blood-thirſty and deceitful Men ſhall not live out half their days.* *King Richard* himſelf Slain in Battle, hacked, hewed, and hurried on Horſe-back dead, moſt ignominiouſly being tugged, torn and dragged like a Dog. They were *Prieſts* and *Friars* that 1 *Ed.* 4 conſpired with *Jaſper* Earl of *Pembrooke*, for which they were Executed. There were likewiſe ſeveral Treaſons and Conſpiracies againſt *H.* the *7th* in the Year 1494, 1497, 1498. & 1499. *Aſa*, a *Prieſt* of *Ireland*, was a chief Complotter againſt the *union* of the Two *Roſes*: So Two *Prieſts*, *Greenwell* and *Garnet* would have deſtroyed that *Bleſſed Union* in *King James*. During the Reign of *H.* the 8. many were executed for ſeveral Treaſons, as 29 *April* 1536. The *Prior* of the *Charter-houſe* at *London*, the *Prior* of *Bevall*, the *Prior* of *Exham*, *Reignolds* a Brother

*ther* of *Sion*, and *John Haile* Vicar of *Thiſſleworth* were Condemned, and Executed the 4*th.* of *May* following. 18 *Junii* Three *Monks* of the *Charter-houſe* at *London*, named *Exmew*, *Midlemore*, and *Nidigate* were Executed for Treaſon, and that without any exclamation in thoſe days that they were executed for Religion; a late trick taken up only ſince the days of *Queen Elizabeth*, though no more reaſon for that Calumny now, than was then.

§ There were alſo Two Rebellions raiſed in the North the ſame Year againſt the *King*, and one in *Lincolnſhire* 1537. for which Twelve were Executed 29 *March*, whereof Five were *Prieſts*, one *Abbot*, a *Suffragan Dr. Mackerel* the *Vicar* of *Louth* in *Lincolnſhire*, and Two *Prieſts*. In the Year 1538. there was another rebellious commotion in *Somerſetſhire*. *Lawrence Cooke*, a *Prior* of *Dancalfe*, *William Horne* a Lay-Brother of the *Charter-houſe*, with ſix others, were Executed for Treaſon. The ſame Year there was a new Rebellion in *Yorkſhire*. *Many more ſuch good Works have we done, for which of them will you ſtone us, or deny us a tolleration, or liberty to do more.*

By this ſhort Survey without travelling beyond Seas, which would fill Volumes of like Preſidents, its abundantly apparent to all that are not wilfully blind, that Papiſts themſelves, even before Jeſuitiſm was batched, made it their uſual practiſe to Rebel againſt their Princes, though of the ſame Faith and Religion with themſelves, and can it then be reaſonably expected, that they will ever be Loyal and Faithful to Proteſtants (in their account Heretick) Princes, eſpecially now Jeſuitiſme is founded, eſtabliſhed, nay vaſtly increaſed and advanced? ſo that indeed they are the only great *Apolloes* in the See of *Rome*, whoſe Doctrin it is to Excommunicate, depoſe, nay deſtroy

ſtroy Princes *quacunq; arte*, and that *uncontrollably* for that ſeveral Popes have decreed, that the Jeſuits are Immediate Subjects only to the See of *Rome*, free and exempt from all other Jurisdictions whatſoever, and that the Inſtitutions and Doctrins of the Jeſuits muſt not be oppugned nor contradicted directly or indirectly, no not by way of Diſputation or otherwiſe. *Spec. Jeſuit.* 27. However let us ſee what have been their practiſes ſince Jeſuitiſme firſt ſpring up, wkich was about the 31. Year of of *H.* the 8*th.* in whoſe time ſeveral Papiſts ſubmitted to death, rather than they would quit the Popes Supremacy, and acknowledg the Kings: which yields certain demonſtration of the impoſſibility of ſuch ſo principled, being faithful Subjects to Proteſtant *Cæſars*, that own the Pope to be his and their Superiour.

In the Reign of King *Edward* the *6th.* which was very ſhort, and he himſelf a Minor, there were Rebellions and Commotions in *Somerſetſhire* and *Lincolnſhire*; for which many were Executed, then in *Cornwall* and *Devon*, where above 4000 were Slain and taken Priſoners by *John Lord Ruſſel*, *Lord Privy Seal.* Then they Rebelled in *Norfolk* and *Suffolk*, againſt whom Sir *John Dudley*, *Earl* of *Warwick*, went with an Army, and ſlew above 5000. and took their Ring Leader. About the ſame time 3090 roſe in Rebellion in the *North* and *Eaſtriding* of *Yorkſhire*, but were ſuppreſſed by the *Lord Preſident.* Amongſt thoſe Weſtern Rebels *Humphrey Arundel* was Chief Leader, who amongſt others, with 8 Prieſts, were taken and Executed therefore.

What were thoſe but Church-men, that by their Doctrin in the Pulpit, and ſubſcription of Hands to Traiterous Decrees, Embaſſed the Two Daughters of *H.* 8.

both

both before and after the death of *Ed.* 6. for ſatisfaction to the Pride and Ambition of an aſpiring Humour?

In the days of *Queen Mary*, though there were few Treaſons committed, yet was there much Innocent Chriſtian Blood ſhed: Concerning which I ſhall make this Obſervation and Compariſon between the *Marian* and *Elizabethian* days

§ In *Queen Elizabeths* days the *Papiſts* put out many traiterous, infamous and lying Libels in ſundry Languages, and reported in other *Princes Courts*, that ſhe put a multitude of perſons to torments and death, only for profeſſing the Roman Catholick Religion, when in truth none of them were queſtioned for matters of Religion, but juſtly by order of Laws openly condemned as Traytors, for treaſonable practiſes againſt Her Perſon and State, maintaining, and adhering to the *Pope*, the *Capital Enemy* of Her *Majeſty*, and her Crown, who was not only the cauſe of ſeveral Rebellions in *England* and *Ireland*, but in one of *Ireland* did manifeſtly maintain at his own charge Commanders and Souldiers, under the *Banner* of *Rome*, againſt the *Queen*, ſo as no Enemy could do more, and that not by force of new Laws, either for Religion, or againſt the Popes Supremacy, as the ſlanderous Libellers would have it ſeem to be; but by the Ancient Laws of the Realm made in *Edward* the Third's time, about the Year 1330. above 200. Years before, even when the *Popes* were ſuffered to have ſome *Authority Eccleſiaſtical* in this Realm, as he had in other Countries.

*Camb.* 213, 214.

They gave out alſo, that they dyed becauſe they would not acknowledg Her the Supreme *Head* of the Church, which

which was almost apparent untruth, visibly to be contradicted by the very *Acts* of *Parliament*.

For at the beginning of Her Reign, that very Title was omitted in Her Style. And to make the matter seem more horrible and lamentable, they printed the particular names of all the persons, which by their own Catalogue did not exceed 60. to the Year 1583. whereof not above 30 *Priests*, nor above 5 Receivers and Harbourers, and for Religion not any one Executed: whereof not any one at all, till about the 12th. Year of Her Reign. And *J. W.* their own *Martirologist* for Her whole Reign, (which was above 44 Years) doth not reckon above 180. whereas in the short Reign of *Queen Mary*, which was little above 5 Years) there were by Imprisonment, Torments, Famine and Fire almost 200 destroyed, besides such as were secretly murdered in Prisons; and of that number above 20 that had been *Arch-Bishops*, *Bishops*, and *Principal Prelates* or Officers in the Church lamentably destroyed, and of Women above 60, and of Children above 40, and amongst the Women some great with Child, and one, out of whose Body the Child by Fire being expelled alive, was yet most barbarously thrown into the Fire again and burned: Examples Cruel beyond the Cruelty of Heathens.

§ It is further observable, that they which suffered in *Queen Maries* days, though they dyed constant unto, and professing the Protestant Religion; yet were there no traiterous Machinations nor Assassinations laid to their charge, nor did they ever at their deaths deny their lawful Queen, or maintain any of Her open and Forrein Enemies, or procure any Rebellion or Civil Wars, nor

did

did Sow any Sedition in secret Corners, nor withdrew any of her Subjects from their obedience, as the Papists (being sworn Votaries to the Pope) did continually do against *Queen Elizabeth*, countenancing and avowing the *Popes Excommunications*, *Bulls*, and other publick Writings, denouncing the *Queen* not to be *Queen*, charging, and upon pain of Excommunication commanding all Her Subjects to depart from their Duties, and natural Allegiances, encouraging also, and authorizing all persons of all degrees in both Kingdoms to Rebel; and upon this Antichristian Warrant (contrary to all the Laws of God and Man, and nothing at all agreeable to a pastoral Officer) they sought by all ways and means to justifie, and to put in Execution that traiterous Warrant of the *Popes Bull*. And yet of these kind of Offenders, as many of them as after their Condemnations on second and better thoughts were contented to renounce their former traiterous Assertions, so many were spared from Execution; such was Her Majesties clemency and unwillingness to have any Blood spilt without very urgent, just and necessary cause proceeding from themselves.

*Merits of Papists by their own Confession.*

I must make this further observation, That in the days of *Queen Eliz.* though the *Jesuits* and *Secular Priests* fell strangely foul one upon the other with black Pens and Mouths, with Language scarce to be matcht at *Pitchhatch* or *Billingsgate*; yet the Seculars commended highly the *Queens* clemency, and justified her proceedings against the traiterous Jesuits: Avowing, *That they themselves, knowing what they did know, how under pretence of Religion the life of Her Majesty, and subversion of the Kingdom*

*Kingdom was aimed at, if they had been of Her Highness Council, they would have given their consent for the making of very strict and rigorous Laws, to the better suppressing, and preventing of such Jesuitical and wicked designments.* Important Considerations, &c. f. 57. They did also complain even to the *Pope* and *Cardinals*, *That the* Jesuits *were the Fire-brands of all Seditions: That by right or wrong, they did seek simply and absolutely the Monarchy of all* England: *That they were the causes of all the discords in* England: *That* Fa. Holt *did not only intend, but would indeed give wretched* England *in Conquest to himself, and his Favourites, and many other Complaints there were of this nature, Extracted out of the Memorials, and other Letters dated at* Rome, 8. Novemb 1597. Relation of the faction at *Wisbich* 74 Though I say the Seculars were so violent against the Jesuits, and such stout Assertors of the *Queens moderate dealing* with the *Papists*; yet were some of them found guilty of like traiterous practises; so little are any of them to be trusted, for that though they have *Mel in ore*, yet have they *Fel in Corde*. Call to mind the great and serious Protestations that *Watson* the *Priest* made in his *Quodlibetical Questions*; *That albeit he differed in Religion from that which was professed in the* Church *of* England; *yet if either* Pope *or* Spaniard *should seek by hostile means to invade his Countrey, he would willingly spend his substance; nay, his dearest Blood against any such as should attempt it:* Yet he himself, with *Clark* his fellow Seminary, were the first that I read of that came to the Gallows for violating it; which considered together with what they confessed upon their apprehension, *viz. That the Jesuits continually negotiated with* Spain, *preparing for a Forrein Aid, leavied great*

*Sums of Money, bought Horses, Powder, Shot, Artillery,* &c. *and conveyed them secretly to their friends, wishing not to stir, but to be quiet till they heard from them,* &c. These things, I say, considered, do argue, that Secular Priests and Jesuits, and those that favoured them, were all Traytors in Heart, though their malice one towards the other made them discover, and rayl, and libel each other both at home and abroad; which *Queen Eliz.* wisely considering, would not confide in them, notwithstanding all their books and promises, but by her Proclamations banished both one and the other: For in truth both Seculars and Jesuits, were in this like *Sampsons Foxes*, though they differed in many other things very bitterly, yet in this they joyned their Tayles, their main Ends, to be Fire-brands to kindle dissention, and withdraw her Subjects from her obedience, and to reconcile them to *Rome*: So as *Joab* kissed *Abner*, whilst he stab'd him, and as *Judas* kissed our Saviour, whilst he betrayed him to the *Pharises*: So these men pretended Loyalty by their Tongues and Pens, and yet acted traiterously by their Plots and Contrivances. What could they print more than they did? *viz. We are fully perswaded in our Consciences, and by Experience, That if the Catholicks had never sought by indirect means to have vexed Her Majesty with their designs against her Crown: If the* Pope *and the* King *of* Spain *had never plotted with the* Duke *of* Norfolk, *who was to have been the head of a Rebellion, if the Rebels in the North had never been heard of, if the Bull of* Pius Quintus *had never been known, if the Rebellion had never been justified: If neither* Stukeley *nor the* Pope *had attempted any thing against* Ireland. *If* Gregory *the* 13th. *had not renewed the said Bull and Excommuni-*

*communication: If the Jeſuits had never come into* England: *If the* Pope *and King of* Spain *had not practiſed with the Duke of* Guiſe *for his attempt againſt Her Majeſty: If* Parſons, *and the reſt of the Jeſuits, with other our Countrey-men beyond the Sea, had never been* Agents *in thoſe traiterous and bloody deſigns of* Throckmorton, Parry, Cullen, York, Williams, Squire *and others: If they had not by their Treatiſes and Writings endeavoured to defame their Sovereign, and their own Countrey, labouring to have many of their Books tranſlated into divers Languages, whereby to ſhew their own diſloyalty: If* Cardinal Allen *and* Parſons *had not publiſhed the* Renovation *of the ſaid* Bull *by* Sixtus Quintus: *If thereunto they had not added their ſcurrilous and unmanly* Admonition, *or rather* moſt prophane Libel *againſt Her Majeſty: If they had not ſought by falſe perſwaſions, and unghoſtly Arguments, to have allured the hearts of all Catholicks from their allegiance: If the Pope had never been urged by them to have thruſt the King of* Spain *into that barbarous Action againſt the Realm: If they themſelves, with all the reſt of that Generation, had not laboured greatly with the ſaid King for the Conqueſt and Invaſion of this Land by the* Spaniards, *who are known to be the cruelleſt Tyrants that live upon the Earth: If the Pope had not ordered* Ridolphi *to diſtribute* 150000 *Crowns to advance the attempt, whereof ſome was ſent to* Scotland, *ſome to the Duke of* Norfolk, &c. alias. *And King* Philip *to ſend the Duke of* Alva *and his Forces into* England *to aſſiſt the Duke of* Norfolk. *If in all their whole proceedings they had not from time to time depraved, irritated and provoked both Her Majeſty and State with thoſe and many other ſuch like their moſt ungodly and unchriſtian practiſes; there had been* 15.

*no Speeches amongſt us of Racks and Torments, nor any cauſe to have uſed them, for none were ever vexed* that way ſimply, *for that he was either Prieſt or Catholick; but becauſe they were ſuſpected to have had their hands in ſome of the ſaid moſt trayterous deſigns. And moſt aſſuredly the State would have loved us, or at leaſt born with us, and we had been in much better condition than now we are.* Important Conſiderations, *&c. fo.* 39, 40, 41. printed 1601. Furthermore, another in anſwer to a Letter of a *Jeſuited Gent.* by *A. C. fo.* 89. complains of the Jeſuits, averring, *That Her Majeſty is an* Heretick, *an* Excommunicated Princeſs, *and conſequently* to be depoſed: *What* Jeſabelling *of her have I heard them uſe? What queſtioning whether no* Jehu *have ſubdued her? why yet ſhe proſpereth? why yet ſhe* Reigns *? why yet ſhe lives ? what defaming her ? what throwing Soil at her Picture ? what avowing her Royal Lyons and Flower-de-luze no better worth than to ſerve for Signs to Baudy-houſes ? Thus do the Jeſuits, and Jeſuited uſe Her Majeſty to my expreſs knowledg, and worſe, which for good manners I omit,* fo. 90. *nay, they ſent one to me in the nature of an Engineer from beyond the Seas to perſwade my aſſiſting his firing the Queens Navy throughout* England *againſt the next years coming of another* Spaniſh Armado, *f.* 90.

Was it not *Fa. Parſons* and *Fa. Creighton*, 'That
F. 9. ' with much vehemency and bitterneſs contended
' for the diſpoſing of the Crown of *England*, the one
' for the Lady *Infanta*, the other to his King of *Scotland*?
' Were they not Jeſuits which plotted with the Duke of
' *Parma* for ſurpriſeing, or ſtealing away of the Lady
' *Arabella*, and ſending her into *Flanders*? who imploy-
' ed

'ed the Meſſenger into *England* about that affair but *Fa. Holt Jeſuit?* who but the ſame Jeſuit was conſenting 'with *Sir William Stanley* to the ſending in of *Richard* 'Hesket for ſoliciting *Ferdinando* Earl of *Darby* to riſe 'againſt Her Majeſty, and claim the Crown? was it 'not the ſame *Jeſuit* that entertained *York* and *Young* in 'the Plot of firing Her Majeſties Store-houſes? that ſet 'on work Mr. *Francis Dickinſon*, and others, to per-'ſwade Watermen to fly with Ships and all into the ſer-'vice of the *Spaniard*? *f.* 93. their Conſpiracies were 'not confined to *England* only? but they were extend-'ed alſo to *Scotland*; whereupon were the Three Ca-'tholick Earls *Angus*, *Arrol* and *Huntley* convicted of 'High Treaſon by Act of Parliament about 1593. if not 'upon certain plots laid by *Fa. Creighton*, *Fa. Gourdon*, 'and upon hopes given them of ſuccour from *Spain*? 'Why was the Lord of *Fentry* Executed but for the ſame 'deſigns imparted to him by *Fa. Ro. Abercronii* a Jeſuit? 'Was it not the principal cauſe of *Fa. James Gordons* 'travel to *Rome* about the ſame time to ſolicite the Pope 'and other Princes to aſſiſt the King of *Scots*, if he 'enterpriſe any thing either againſt *England*, or in his 'own Countrey, 93, 94.

And yet theſe matters will not be believed at this day by the *Papiſts*, though it be their own voluntary confeſſion in ſeveral of their printed Books yet extant, Prieſts and Jeſuits each deſervedly accuſing other of Treaſons and Conſpiracies againſt the Queen, Her Perſon, Crown and Dignity, with this difference only, that the Prieſts moſtly, the Jeſuits ſeldom acknowledged the Queens great favours and lenity towards them, the Queen had great reaſon to believe them both, not barely be-

cauſe

cauſe they peached one the other, but becauſe thereof ſhe really found the ſad effects: And indeed becauſe ſhe and her Council did very wiſely conſider, that Papiſts ſome Centuries of Years before ever Jeſuits were thought of, did univerſally incline unto and ſide with the Pope againſt their temporal Princes, uſurping many great and exorbitant authorities and priviledges over them, whereof Hiſtories are full; and therefore it was but high time that the Queen ſhould by wholſom Laws inflicting moderate pains and mulcts provide againſt both one and the other.

*Vide Important conſider. f. 16, 17, 18.*

This is no ſmall Bedrall of Treaſons, Conſpiricies, provocations, *&c.* and yet as many more they might have urged; nay to do the Secular-prieſts right, they have done it particularly *ſparſim* both in this and divers others their Books, and alſo made large, very large acknowledgments of the Queens Bounty, Moderation and Clemency towards thoſe Papiſts that were quiet and faithful, (a grateſulneſs that I have not found in any of the Jeſuits) and in ſo doing they did the *Queen* but right; for from the year 1. *Eliz.* unto 11. Papiſts came to our Church and Service without ſcruple? ſo that for 10 years they made no Conſcience, nor Doubt to Communicate with us in prayer: But when once the *Bull* of *Pius Quintus* (often called by the Queen *Impius Intus*) was publiſhed, wherein the Queen was accurſed and depoſed, 16, and Her Subjects diſcharged of their obedience and Oaths of Fealty; yea curſed if they did obey Her: Then, and not till then, they refrained our Churches and Service, ſo that recuſancy in them (the name of Recuſant being never heard of until the 11. Year of *Eliz.*

as

as is evident by the very Acts of Parliament) is not for for Religion, but in an acknowledgment of the Popes power, which was little regarded here, our famous *Kings* being never afraid of *Popes Bulls*, no not in the very midnight of Popery, as *Edward* the *Confessor*, *Henry* I. *Edward* I. *Rich.* II. *Henry* IV. *Henry* V. &c. And in the time of *Henry* VII. and in all their times the *Popes Legate* never passed *Callais*, but staid there, and came not to *England* until he had taken a solemn Oath to do nothing to the detriment of this Crown or State, (so Jealous were our Kings even in those days.) A shrewd sign, and a plain demonstration what their judgment is concerning the right of the Prince in respect of Regal power and place, there being nothing in our Liturgy that a Conscientious Papist might justly except against out of the Word of God; but because the Pope had Excommunicated and Accursed, therefore forsooth, be it lawful or unlawful, they must obey the *Pope*, and disobey the *Queen* their incomparable Liege Lady. Now by reason of this *Bull* (the very bringing in whereof by a subject was adjudged Treason in the time of *Edward* the I.) the very foundation of all the ensuing Treasons, Rebellions, &c. And in *Edward* the Third's time the *Abbot* of *Tavestock* was fined at 500 Marks for receiving a *Bull* from *Rome*, wherein were but *aliqua verba regi & Coronæ suæ prejudicialia.* One main Artiele in Parliament inforced for the the deprivation of *Richard* II. was, that he had by admitting *Bulls* from *Rome* inthralled the Crown of *England*, which was free from the *Pope*, and all other Forrein power. In *Edward* the Third's time there was a seisure of all the Temporalties of the *Bishops* of *Ely* and *Norwich* for the publi-

cation

cation of a *Bull* againſt *Hugh* Earl of *Cheſter*. And the *Biſhop* of *Ely* was Condemned of Felony by a Jury at the *Kings-Bench*, notwithſtanding his bold challenge to be *unctus Dominit Frater Papæ.* The ſtate of *Romiſh Recuſants* became very miſerable, being thereby enſnared in a lamentable Dilemma; for either they muſt be executed for Treaſon againſt the Queen if they
11. did reſiſt, or be accurſed by their Holy Father, if they did obey Her: But rather than the Pope and his Crew would looſe the Deſign and Effect of his *Bull*, (which for ought I know is in force to this very day; for if the Pope will ſay, that it was not directed and intended againſt the *Queen* only; but that its force and efficacy extends ſtill to her Succeſſors, I am ſure it muſt go for good Doctrin with them, if they will be true to their Oaths, Doctrins and Principles) he quickly found out a means to extricate them out of that miſerable Condition wherein they were thereby involved, *viz.* A Diſpenſation from himſelf, which was afterwards reinforced by *Gregory* the 13*th.* that all Catholicks here might ſhew their outward Obedience to the *Queen*, *Ad redimendam vexationem & ad oſtendendam externam obedientiam*; but with theſe cautions and limitations, *Rebus ſic ſtantibus*, things ſo ſtanding as they did. 2. *Donec publica Bullæ Executio fieri poſſit*; until they might grow into ſtrength, until they were able to give the *Queen* an unavoidable *Check-mate*, that the publick execution of the ſaid *Bull* might take place: And ſo much was confeſſed openly at the *Barr* by *Garner*, as before he had done under his own hand, for the better execution whereof the Pope granted *Faculties to Rob. Perſons* and *Edmond Campion* then ready to go for *England* 14. *April* 1580.

1580. which *Hart* also confessed, *Perfida Gens!* A strange Generation of perfidious Men, whom no favours can oblige to be quiet and loyal. It was observed by Sir *Edw. Coke Attorney General* at the Tryal of the Powder Traytors, that since the Jesuits set foot in this Land, there never passed 4 Years without a most pestilent and pernicious Treason, tending to the subversion of the whole State: And was there ever any Prince that would endure, or not execute such persons within their Dominions as should deny him to be lawful King, or go about to withdraw his Subjects from his Allegiance, or incite them to assassinate, or to resist, or rebel against him? and withall endeavouring to justifie it by their pens: Nay, by their deaths with strong presumption of meiting thereby? What possible hopes can there be of such Men enslaved to such Principles? Nay, what Prince under Heaven can think his State secure so long as every pettish Pope may without rhime or reason pick a quarrel with him, whence a Citation, thence a Sentence, which either neglected, or not satisfied, infers Contumacy, which deprives the supposed Delinquent of that right which God gave, Conscience avows, and consent of Ages, and successive Generations hath fortified; and being declared an Heretick, the *Croysade* is published? The Words of the Canon strongly bent against the Crown *Impereal* of *Hen.* 4. are not many, but very heavy and very fatal, and extensive to all Princes, and in *English* thus: *We observing the Statutes of our Holy Predecessors, do absolve those that are bound by Fidelity and Oath to persons Excommunicated from their Oath, and do forbid them to observe or keep their Fealty* 11. 5.

*towards them* quousq; ipsi ad satisfactionem veniunt, *till they come to yield satisfaction.*

In this case I appeal to the judgment even of the *Priests* themselves, who confess, *That in all the Plots against* Queen Eliz. *none were more forward than many of the* Priests *were, but how many of them were so inclined and addicted the State knew not: In which Case, say they, there is no King or Prince in the World disgusting the See of* Rome, *and having either force or mettal in him, that would have indured us, but rather have utterly rooted us out of his Territories as Traitors and Rebels to him and his Countrey; and therefore we may bless God that we live under so merciful a Prince, which had she been a* Catholick, *might be accounted the mirror of the World.* Import. Confid. *fo.* 16. There were sparks of Ingenuity in these their Acknowledgments; but much more saucily writ those Emperor-like (Quaker-like, say I) Jesuits, *Parsons* and *Creswel*; who in one of their Books spake thus to Her Majesty: *In the beginning of* Thy *Kingdom* Thou *didst deal something more gently with Catholicks, none were then urged by* Thee, *or pressed either to* Thy *Sect, or to the denial of their Faith. All things indeed did seem to proceed in a far milder course: No great Complaints were heard of: There were no extraordinary Contentions or Repugnancies: Some there were, that to please and gratifie you went to your Churches,* &c. *Ibid. f.* 6. And yet did *Queen Eliz.* not only not call into question Thousands that were capitally guilty of the pains of her Laws, but favoured many known Papists, professing Loyalty and Obedience to Her Majesty: None of which sort were for their contrary opinions in Religion prosecuted, or charged with any Crimes, or pains of Treason; nor yet willingly

lingly searched in their Consciences for their contrary opinions that savoured not of Treason, and many even of those that were Executed would she have pardoned, if they would but have owned Her Regality, and defended Her Majesty against any Forrein Force, though coming, or procured from the Pope himself; An Example of Royal Clemency never to be matched in *Queen Maries* time.

And *John Lecey*, in defence of the *Petition Apologet.* presented to King *James* in *July*, 1604. confesseth, *That* Queen Eliz. *both in person, and by Her Embassies abroad, did aver, That Her Will and Intention was not to punish Her Subjects for their Religion and Conscience*, fo. 13.

It is also observable, That after the Sanguinary Laws were Enacted, that no *Priest* or *Jesuit* remaining here that had before these Acts taken Orders beyond Seas, and lived quietly, was ever called in question for his Religion. In all the Laws, though extorted from the *Queen* by so many Rebellions and Treasons, there was nothing that did reflect upon an *old quiet Queen* Maries *Priest*, or any that were Ordained within the Land by the *Romish Bishops* then surviving; so they were not over active, and busie in Treasons and Conspiracies. This also was such another Example of Royal favour as was not to be parallel'd in *Queen Maries* time. *And yet its very remarkable, That the chiefest of all these, and the most of them had in the time of* Hen. 8. & Ed. 6. *either by preaching, writing, or arguing, taught all people* to Condemn, yea to Abhor the Authority of the Pope; *for which they had also yielded to both the said Kings the Title of* Supreme Head, *&c. and many of their Books and Sermons against the* Popes Authority *were printed both in*

*Engliſh and in Latin, to their great ſhame and reproach to change ſo often; but eſpecially in proſecuting ſuch as themſelves had taught and eſtabliſhed to hold the contrary: A ſin near to the ſin againſt the Holy Ghoſt.* Juſt. Brit. f. 4, 5.

The Prieſts themſelves confeſſed, that ſuch of them as upon examination were found moderate, were not ſo hardly proceeded with in ſo much as 55. by the Laws liable to death, were in 1585. (when great miſchiefs were in hand) only baniſhed. A Regal Favour not to be parallel'd in *Queen Maries* days. *Import. Conſiderations*, f. 29, 30.

Having ſeen how Faithful and Loyal Papiſts have been to Princes of their own Religion; and alſo to *Edw. 6.* and *Queen Eliz.* Princes of a different profeſſion, let us now ſee how faithful they have been to *King James* and his poſterity.

Such were the deep, malicious, and early Councels and deſigns of Papiſts againſt our proteſtant Princes, and Reformation it ſelf, (in the bud as they would have it) that they were not content by all open and ſecret Councels, Powers and Artifices imaginable, that *Rome*, *France*, *Spain*, *Catholick Princes*, *Prieſts* and *Jeſuits* could contrive or poſſibly ſuggeſt to Aſſaſſine and deſtroy that incomparable Princeſs *Queen Eliz.* but in her days laid ſuch a foundation and ground-work for future diſturbances, ruine and deſtruction even to all her Succeſſors, and to this Nation, and to the Proteſtant Religion, that hitherto it hath wrought, and is ſtill working by undermining powers and policies, the effect whereof we feel even to this day, and ſo like to continue to all ſucceſſive Generations, as long as the Seminaries and Jeſui-

Jesuitism continue, whose Trade and Business it is *to encourage themselves and others in mischiefs, and to Commune among themselves how they may privily lay snares.* In the Year 1568. The *English fugitive Priests* assembling themselves at *Doway* by the design of *William Allen* of *Oxon* ( the most learned amongst them ) did Collegiate together in a common Colledge-like Discipline, to whom the Pope assigned a yearly pension. Afterwards being banished the *Netherlands* by *Don Lewis Requesens* the King of *Spains* Deputy: A like Seminary was erected at *Rheims* by the *Guises* the *Queen* of *Scots* Kinsmen; and another at *Rome* by *Gregory* XIII. And afterwards another founded at *Valledolid*, that there might never want a successive Generation of *Men of corrupt Minds*, *Heady*, *High-minded*, *despisers of Dominion*, Idolatrous and Traiterous Priests to poison *England* with their false Doctrines, and traiterous principles.

Vide *the Hope of Peace* 20.

*Camb.* 216. 206.

In these Seminaries it was quickly defined, *That the Pope hath by the Law of God fullness of power over the whole World, as well in Ecclesiastical as Temporal matters; and that he out of his fulness of power may Excommunicate Kings, and being Excommunicate, depose them, and absolve their Subjects from their Oaths of Allegiance.* Then were divers Priests well instructed in such Principles and Doctrins sent into *England.* This done, divers traiterous Combinations and Conspiracies both Forrein and Domestick were plotted, as here, so elsewhere is related. Then the Jesuits on one side, and the Fugitive Noble-men and others on the others side, with different affections suggested unto *Mary Queen* of *Scots*

*Camb.* 297.

*Scots* ſuch dangerous Councels, that the Seculars afterwards charged the *Jeſuits*, *as procurers and Inſtruments of her death.* And the Jeſuits, when they ſaw there was no hope of reſtoring the Romiſh Religion either by her, or *King James* her Son, began to forge a new and feigned Title in the ſucceſſion of the Kingdom of *England* for the *Spaniard*, (ſo wonderful faithful were they to *King James*) and they ſent into *England* (as *Paſquire* ſaith) one *Saimer*, a Man of their Society, to draw a party to the *Spaniards*, and to thruſt the *Queen* of *Scots* forwards to divers dangerous practiſes, by telling her, That if ſhe were refractory, neither ſhe, nor her Son ſhould Reign, (*moſt faithful Men ſtill*) and by exciting the *Guiſes* her Kiſmen to new ſtirs againſt the *King* of *Navarre*, and the *Prince* of *Condey*, that they might not be able to aid her. This their faithfulneſs (ſuch as it was) laſted not only before *King James* came to the Crown, but afterwards, as will e're long appear. Did not *Fa. Parſons* in *Spain* conteſt bitterly with *Fa. Creighton*, *Parſons* to ſettle the Crown on the *Infanta*, and *Creighton* on the *King* of *Scots*? Did not *Fa. Parſons*, with Sir *William Stanley*, thruſt on *Hesket* to perſwade *Ferdinando* Earl of *Darby* to Claim the Crown? Did not he perſwade *York* and *Young* to fire Her Majeſties Store-houſes? Did not he perſwade *Fr. Dickenſon*, and others, to tempt Water-men to fly with Ships to the *Spaniards*? as hath been intimated before Dialogue 93.

Thus you ſee how many ſeveral Titles did they feign, and ſet up to ſet by *Q. Eliz.* from the Crown, and to ſet up *M. Q.* of *Scots*, whom they prompted and annimated unto ſo many Contrivances of dangerous Conſequences that brought

brought that *Princess* unto that sad Catastrophe; and consequently were the occasion thereof, and so confess'd in print by themselves? they left no stone unturned. *Paul* the 4*th*. would not acknowledg her, and why? Because, forsooth, this Kingdom was held in Fee of the Apostolick See; that she could not succeed being Illegitimate, and that it was a great boldness to assume the Name and Government without him, and therefore refused to hear Sir *Edward Kerne* her Ambassador.

All this, and more, was pretended to have been done in favour of that Admirable person *M. Queen* of *Scots*. But what think you would they have done, if the Tables had been turned? And *Q. Eliz.* had been an Illegitimate Papist; and *M. Q.* of *Scots* a Legitimate Protestant, would you then have been so zealous and industrious for the *Q.* of *Scots*? Certainly not! which is demonstrable by their Actings and Endeavours to hinder *King James* from the *English* Crown. And it is plain, that it was not Bastardy, but Heresie, *i. e.* for being a Protestant, that made their malice so implacable, and this is apparent by the *Bull* of *Pope Pius* V. Dated 25. *Febr.* 1570. in which there is not the least mention of Bastardy. No, No, Illegitimacy is not so monstrous a Gudgeon, but that it will easily be swallowed at *Rome*. *Gregory* XIII. had a Bastard, *James Buon Compagna*, and to him he gave *Ireland*, and impowred *Stewkely* with Men, Arms and Money to Conquer it for him. And *England* he gave to *Don John* the Emperors Bastard, (both admirable Catholicks without all peradventure) and gave him leave to Conquer it for himself. Christs brave Vicar! give that which was none of his own, or had any thing to do withall. But that *perverse Queen* had

no

no occaſion to part with either on ſuch ridiculous Nods. And his Succeſſor *Sixtus Quintus* took no Notice at all of *King James*, proceeded againſt her with all his *Italian* Scarcrows, curſt her afreſh, and publiſht a Croyſade againſt her, and gave all her Dominions to *Philip* II. *King* of *Spain*, but forgot to give his Benedictions of Craft and Cunning to get them, and ſo they ſtill remain veſted in the hands of the right owners, and long may they ſo do, even till time ſhall be no more.

Now, if Romiſh zeal for *Qu. M.* of *Scots* had had its Riſe and Original from her more rightful Title to the Crown of *England*, then it would have continued unto *King James* alſo; but their Actings being Diametrically oppoſite and contrary, it was viſible to all the World, that it was *Popery*, not the Title that they contended ſo furiouſly for. And it was the common voice amongſt the Jeſuits of thoſe days, That if *King James* would turn Catholick, they would follow him; but if not they would all die againſt him. *Watſon Quodlib. p.* 150.

428. The mutual love and amity that was between *Queen Elizabeth* and *King James*, his immovable conſtancy in Religion, the ſtrict Laws made againſt *Jeſuits*, and ſuch kind of Men, the Execution of *Graham* of *Feutre*, the forwardeſt of all thoſe that affected the *Spaniſh* party, the granting of Supreme Authority in matters Eccleſiaſtical to the *King* by the States, and the aſſotiations againſt the *Papiſts* did ſo quaſh all hope of reſtoring *Popery* in *England* and *Scotland*, that ſome of them in *England* which moſt of all favoured his Mothers Title began to project how to *ſubſtitute ſome Engliſh Papiſts* in the *Kingdom* of *England*, when they could not agree

agree upon a fit man of their own Number; they caſt their Eyes upon the *Earl* of *Eſſex*, (who never approved the putting of Men to death in the cauſe of Religion) feigniug a Title from *Thomas* of *Woodſtock*, *King Edward* the Third's Son, from whom he derived his Pedigree. Indeed rather for any Body then for *King James*, who they foreſaw, would be *Malleus Hereticorum*; ſuch was their faithfulneſs to him; as alſo witneſs the deſigns of *Gordon*, *Creighton*, *Abercromy Jeſuits*, and others, plotting the ruine of *King James* of *Scotland*. And alſo the Two *Breues* ſent by *Clement* the 8*th*. to exclude *King James* from the Inheritance of the Crown of *England*; *unleſs he would take an Oath to promote the Roman Catholick Intereſt*. But the Fugitives favoured the *Infanta* of *Spain*, although they feared leſt the *Queen* and the States would by Act of Parliament prevent it by offering an Oath to every one, and they held it ſufficient, if they could ſet the *King* of *Scots* and the *Earl* of *Eſſex* at Enmity.

To which purpoſe a Book was Dedicated to *Eſſex* under the Counterfeit name of *Doleman*, but wrote by *Parſons*, *Cardinal Allen*, and Sir *Francis Inglefeild*, as was believed.

In this Book deſpiſing the right of Birth, they project, that the Antient Laws of the Land concerning Hereditary Succeſſion to the Crown of *England*, are to be altered, that new Laws are to be brought in concerning Election; *That no man but a Roman Catholick, of Blood ſoever they be, is to be admitted King.* 14. b.

And was not this another piece of meritorious ſervice to King *James*, like the reſt no doubt, of thoſe that went before, and of thoſe that will follow?

They *traduced* moſt of the *Kings* of *England* as wrong poſſeſſors, and all in *England* of the *Blood-Royal*, as either *Illegitimate*, or uncapable of the Crown. The moſt certain right of King *James* to the Crown of *England* they moſt unjuſtly ſought to overthrow, and did by forged Devices moſt falſely Entitle thereunto the *Infanta Iſabella* of *Spain*, becauſe ſhe was a Roman Catholick: Yea, they proceeded with that violence herein, that they compelled the *Engliſh* in the *Spaniſh* Seminaries (if they themſelves are to be credited) to ſubſcribe to the forged title of the *Infanta* therein ſet down, and exacted an Oath of the Students in the Seminaries to maintain the ſame brave Blade! They reſted not in their Pens and Tongues, but proſecuted the ſame by Actions.

For *Thomas Winter*, as he himſelf confeſſed, and *Jeſmund* a *Jeſuit* being come into *Spain* from *Garnet*, and others of them privily plotted to caſt off *Queen Eliz.* and exclude *James* King of *Scots* from his moſt juſt Title to the Crown of *England*.

Yet not long after, when King *James* was proclaimed, this Impudent *Parſons*, excuſed by Letters to a
15. Friend of his, as proceeding not from a mind to do King *James* wrong, but out of an earneſt
24. deſire to draw him to the Romiſh Religion, and he hoped he ſhould be excuſed, for that theſe Injuries did not prejudice the King, becauſe, forſooth, they failed of ſucceſs.

As in the Year 1592. *Patrick Cullen* Treaſon, who was incited by Sir *William Stanley*, *Hugh Owen*, *Jaques Frances*, (a baſe Laundreſs Son, who ſaid, That unleſs Mrs. *Elizabeth* be ſuddenly taken away, the State of

*England*

*England* is, and will be ſo ſettled, that all the Devils in Hell will not be able to prevail with it or ſhake it: (Hitherto a true Prophet, I hope will be ſo ſtill.) And *Holt* the *Jeſuit* (who reſolved to kill the Queen) was accompanied with a Book called *Philo-pater*, written for the abetting and warranting of ſuch a Deviliſh Act in general by *Creſwel* the *legier Jeſuit* in *Spain*; ſo was *Teſmunds* Treaſon accompanied with Two *Bulls* or *Breves* from *Pope Clement* the 8*th*. when the *Queen* was full of days, and infirm, one to the *Clergy*, the other to the *Laiety* unto *H. Garnet ſuperior* to the *Jeſuits in England*, which as they were ſent privily, ſo were they kept very cloſely, and Communicated unto very few. The tenor and purport of them was, that they ſhould admit no Man how near ſoever in Blood for *King* after the *Queens* death, unleſs he would not only tolerate the Roman Catholick Religion, but alſo *promote the ſame with his whole might, and undertake by Oath*, according to the manner of his Anceſtors to perform the ſame, which in true underſtanding was directly to exclude *King James* and his Family from the Crown. Theſe *Bulls* came forth upon the aforeſaid negotiation of *Tho. Winter* in *Spain*, at what time an Army ſhould ſhortly after have been ſent to Invade the Land, and this was to be put in execution *Quandocunq; contingeret miſeram illam feminam exhac vita excedere*, when ever it ſhould happen that that wretched Woman (ſo pleaſed the *High-Prieſt* of *Rome* to call the *Queen* the greateſt of Women, *cujus memoria ſemper erit in benedictione*) ſhould depart this life. Of theſe *Bulls* alſo within Two Years after was begot that dreadful roaring Monſter, the Powder Treaſon. Their Force and Vertue was not confined 16. b.

with *Tweed*, but extended it ſelf alſo into *Scotland*. For the Sword was prepared there alſo at the ſame time by the *Rethuens* Brethren, to take away King *James's* life; who boiling with revenge for their fathers death, the *Earl Gowry* by Law in the Kings nonage, by a Wile inticed the King (to whom they were much engaged) into their Houſe moſt wickedly appointed him to the ſlaughter, had not God the Protector of Kings prevented it by the help of *John Ramſey* and *Thomas Areskin*, and turned it upon the heads of the Authors.

Having thus ſummarily declared the good intentions, and faithful Service the Papiſts performed towards *James* 6th. *King* of *Scotland*, whilſt he ſtood the next and undoubted Heir apparent to the Crown of *England*, before he came to be *King* thereof. I will now ſhew you one other great Plat-form and deſign of theirs, for the ruine of this Nation, and then proceed to ſhew you how faithful they were to *King James* after he came to be *King* of *England*, and have been ſince unto his Son and Grandſon.

16. The Seminaries being thus founded and eſtabliſhed in divers places, and at *Vallodolid* by the procurement of *Parſons*, that Arch-Traytor, who for his unceſſant Romiſh Contrivances had by this time got great Intereſt in *Rome* and *Spain*, that in them they might conſult and act how to bring to paſs their grand deſign of erecting their *univerſal ſpiritual Monarchy* for *Rome*, *Spain* and *Jeſuitiſm*, and a ſeeming Title being made out by his Book of Titles, or Succeſſion of the Crown of *England* to the *Infanta*: He then in another Book, called *A Memorial for Reformation, or High-Court or Council of Reformation* of *England*, written at *Sevil* 1596. (of which he

he was ſo fond, that he kept it like a precious Jewel, as cloſe in his boſom as the *Dukes* of *Florence* are ſaid to keep *Tully de rebublica*, vvhich not all the World have but themſelves, and laboured all he could to have it read in the Refectaries at *Rome*, he there lays a ſecret Snare for our ruine by a Plat-form, to vvork inſenſibly the Alteration of our Government, by bringing it to a popularity, (and hovv near it vvas brought to effect in theſe late times by Papiſts, (as ſome Write) under the Title of *Levellers*, *Agitators*, *Independents*, *Fifth Monarchy Men*, *Quakers*, &c. vvho are but Badgers, Working Holes for the Foxes, the Jeſuits) vvill be obvious to every intelligent Reader. In this Book it is deſigned, that no Religious Order ſhould reſort into *England*, or be permitted to live vvithin its Dominions, but *Jeſuits* and *Capuchins*. That all *Abbey*, and *Church Lands*, and thoſe of *Colledges*, *Parſonages*, *Biſhops*, *Vicarages*, *Monaſteries*, *Nunneries*, *Frieries*, &c. muſt be no longer in their Hands, but muſt be brought into a publick Exchequer, under the Government of *Four Jeſuits*, and *Two Secular Prieſts* to be choſen by the *General* and *Provincial Jeſuits*, vvho vvere to allovv the *Biſhops*, *Parſons*, *Vicars*, &c. Stipends and Penſions as *Biſhops*, *Suffragans*, and *Mont Seigniors* had in other Catholick Countries, all the reſt muſt be imployed in Pious Uſes, *pro ut*, &c. vvithout rendring an Account. They preſcribed Rules of Living for the *Lords Temporal*, and other the Nobility and Gentry, vvhat Retinue they vvould keep, hovv much ſhould be allovved them to ſpend yearly, and what diet they ſhould keep at their Tables: That *Magna Charta* ſhould be burnt, the manner

*An Anſwer to a Jeſuited Gent.*

16 b.

27.

ner of holding Lands in *Fee-ſimple*, *Fee-tail*, *Frank-Almanige* &c. by *Kings Service*, *Soccage*, or *Villenage*, ſhould all be brought into *Villany*, *Scoggery*, and *Popularity*; the Common Laws to be wholly annihilated and deſtroyed; and *Cæſars civil Imperials* brought into this *Utopian Spiritual Monarchy*. *Quodlibets* 92, 95. And the Reaſons are given in theſe *Quodlibets*, viz. *For that the ſtate of the Crown and Kingdom by the Common Laws is ſo ſtrongly ſettled, as whilſt they continue, the Jeſuits ſee not how they can work their Wills. He hath alſo ſet down a Courſe how all Men may ſhake off Authority at their pleaſures: And this Stratagem is, how the Common people may be inveigled and ſeduced to conceipt to themſelves ſuch a liberty and prerogative, as that it may be lawful for them, when they think meet*, to place and diſplace Kings and Princes, *as Men may do their Tenants at Will, Hirelings, or ordinary Servants.* 286. Princes had need be fond of ſuch Subjects, and account them their beſt Friends.

17.

Having thus acquainted you with the Plat-form laid long ſince deep in Council for our Ruine; I leave to all Contemporaries of theſe late Rebellious Anarchical times, to judg how much of this Train hath taken Fire, and how much of the ſubſtance of this Plot hath been put in Execution, and how near the whole deſign was like to have taken Effect, when the Aſſembly Elected only by the Army Officers on the 20*th.* of *Auguſt* 1653. (as the Diurnals printed) they ordered there ſhould be a Committee ſelected to conſider a new Body of the Law, for the Government of this Common Wealth, who were to new mould the whole Body of the Law. and is not this according to *T. F. Parſons* Plat-form? He that would know more of it muſt read the Book it ſelf.

ſelf, (which is ſtill in great eſteem amongſt them) or becauſe that is rare, he may read a Book of the ſame *Parſons*, Entituled, *A manifeſtation of the folly and bold ſpirit of the ſecular Prieſts*; wherein this Memorial is owned by him, and Analyſed and Excuſed from *f.* 55. to 64. or *W. Clark* a *Roman Prieſt* his Anſwer to the *Manifeſtation*, Entituled, *A Reply unto a certain Libel, lately ſet forth by* Fa. Parſons *p.* 74, *&c.* or *Watſons Quodlibets*, p. 92, 95, together with a Reply to a brief Apology, and ſeveral other Books, which above 60 Years ago the Prieſts wrote againſt the Jeſuits, and the Jeſuits againſt the Prieſts, whereby the Reader may in *tranſitu*, beſides all this, perceive that there be as many, and as great differences between them, as among Proteſtants! *Smiths* Preface to the Apology *f.* 12. See alſo *Conrade* the *Mogentine Jeſuit*, f. 2 c. 18. of his *Politicks* and *Campanella* in his *Monarchia Hiſpan*, The Jeſuits now ſeem to drive another deſign all the World over, *viz.* as they have one Eccleſiaſtical or Univerſal Monarch; ſo to ſet up a temporal univerſal Monarch, which *Emil. Poſtellus* attributes to *Terra ſancta, cui Gallia ob primariam urbis nomen & jus ſubſtituitur eo quod Ambæ toti urbi legem ſunt daturæ.*

I now proceed to ſhew you how faithful the Papiſts were to the Crown of *England*, after King *James* came to it

The firſt Meritorious Act towards *King James* was to calumniate him with *a breach of promiſe*, as made to ſome of them before he came into *England* for a *Toleration* of their Religion, which now he did deny to perform, which had this intended double miſchief in it, *viz.* That it ſhould bring an *Odium* upon him from the

Pro-

Proteſtants for making ſuch a promiſe, and the like from the *Papiſts* for the breaking of it. And unto whom ſhould this promiſe be made but unto that *Arch-traitor Percy*, and to that falſe *Prieſt*, *Watſon*, both afterwards found in other Treaſons, for which being condemned, *Watſon* confeſſed to the *Earl* of *Northampton* (purpoſely ſent by the *King* to examine him who was the firſt firſt Author of that falſe report) at *Wincheſter*, a day or Two before he was Executed, (at which time no man is preſumed to lye) that he never could receive any *ſpark of Comfort* touching eaſe of Counſcience to Catholicks from His Majeſty, how unjuſtly ſoever the World had made him Author of that Scandal; though withall he added, how unwilling he had been to declare to his Fellows how averſe the King ſhewed him in his own Words, leſt over great diſcouragement might render them deſperate. The like did *Percy* (another deſperate Traitor) aver after his return out of *Scotland*, both before and after the *Queens* death, that in the point of Conſcience he found the Kings intent, and final purpoſe to be peremptory. Proceedings againſt Traitors, 182. *A.* 6. & 45. 6. 46.

17. *b.*

The like ſlander and Scandal was raiſed upon the King by the Lord of *Belmerinoth* his *Scotiſh Secretary*, by ſending the Pope Word that *King James* would become his obedient Son, who afterwards being Arraigned, acknowledged his offence in deviſing Letters, and ſending them to *Rome*, which himſelf got cunningly Signed in ſhuffling them in amongſt others; His Majeſty being utterly ignorant of the Contents. *Speed.* 917.

Another

Another faithful ſervice towards *King James* his Perſon, Crown and Poſterity, was plotted by *Watſon* and *Clark*, Two Secular *Italianated Prieſts*, who drew others of the Nobility and Gentry into their Helliſh Confederacy, as Lord *Cobham*, Lord *Gray*, of *Wilton*, Sir *Walter Raleigh*, Lord *Warden* of the *Stanneries*, Sir *Griffin Markeham*, Sir *Edward Parham*, *George Brooke*, and others; their deſign was to have ſurpriſed the Kings perſon, and his Son *Prince H.* to have kept them priſoners in the *Tower*, or in *Dover Caſtle*, and there by violence to obtain their Ends, *viz.* A Tolleration of Religion, and a removal of evil Councellors, or to put ſome other projects in Execution, and then to obtain their Pardons. *Watſon* to have been *Lord Chancellor*, *Lord Gray* Earl-Marſhal of *England*, *George Brooke* 18. Lord Treaſurer, Sir *Griffin Markham* Secretary, *&c.* Thus did they divide the Bears-skin, which is not yet caught, though the ſame Generation in all probability be ſtill in hot purſuit of the ſame Quarry, *viz.* A *Tolleration* and Change of Religion in the transferring of all Crowns from *Proteſtant* to *Popiſh Princes* and Government, according to *Parſons* and *Campanella's* Plat-form. Of thoſe Confederates only Sir *William Parham* was acquitted, and Three only Executed, *viz. George Brooke*, *Clark*, and *Watſon*, who had taught equivocating; and to avoid his other ſolemn proteſtations both by Word and Writing, that the Act was lawful, being done before his Coronation, for that the King was no King before he was Anointed, and the Crown ſolemnly ſet on his Head.

By this we may conclude, that there is no truſt to be repoſed in Papiſts of any Order. What Man in the

World could profeſs and publiſh to all the World in Writing more obedience and faithfulneſs to a *Prince* than *Watſon* did to *Queen Eliz.* moſt fiercely and bitterly blaming the *Jeſuits* for their iterated and re-iterated Treaſons and Rebellions againſt her, and for creating diſturbances in all the ſtates of the World where they are. As he lived to ſee, ſo I hope he lived to repent of his ſin and error; for he left this brand and ſuſpicion on the *Jeſuitical Order* at his death, that *they in revenge had cunningly and covertly drawn him into this Action, which brought him into this ſhameful End.*

§ What ſhall I ſay more? *Vox faucibus hæret.* 18. *b.* 31. I am now come to that *monſtrum horrendum, Informe, Ingens cui Lumen Ademptum*, unto *Guy Fawks* and his dark Lanthorn, that never to be parallel'd Gunpowder-Treaſon, in which I will ſay with the Grave Senator, *repertum eſt hodierno die facinus quod nec Poeta fingere, nec Hiſtoria ſonare, nec* Minus *Imitare poterit.* This plot of plots is yet ſo freſh in memory, and ſo well known all the World over, that I will not enter into the particulars of it, though there are ſome ſo *deſperately Jeſuited*, that either out of ſimplicity, or Impudence will not confeſs the truth thereof, others extenuate it, by ſaying, they were only a few diſcontented perſons, deſperate in Eſtate, or baſe, or not ſetled in their Wits, without Religion, Habitation, Credit, Means or Hope, and as our Apologizer for Catholicks *f.* 5. *A few Deſperadoes.* But moſt certain it is, that they were Gentlemen of good Houſes, of excellent parts, and of Competent Fortunes. Beſides that, *Percy* was of the Houſe of *Northumberland*, Sir *William Stanley*, (who principally imployed *Fawks* into *Spain*) and *John Talbot* of *Graſton*, both of great

and

and Honourable Families; others ſay, That there was never a Religious Man in this Action, which is no truer than the other. Whoever yet knew a Treaſon without a *Romiſh Prieſt*? In this there were many, Three of them *Legiers* and States-men, *Henry Garnet* alias *Waller*, ſuperior of the Jeſuits Legier here in *England*, *T. F. Creſwel* Legier Jeſuit in *Spain*, *Fa. Baldwin* Legier in *Flanders*, as *Parſons* at *Rome*, beſides their Itinerant or Curſory Men, as *Gerrard*, *Oſwald*, *Teſmond* alias *Greenway*, *Hamond*, *Hall*, and other Jeſuits. *Proceedings* 27, 18. Others of them condemn it now, that happily 19. would have commended it, it had taken effect, *Proſperum Scetus virtus vocatur*, would have been a good Axiom then; ſuch Helliſh Actions being of their Nature and Number, *quæ non Laudantur niſi peracta.* Nay againſt whom was this Helliſh Plot contrived (not to name Parliament, Council, Nobility, Gentry, *&c.*) but againſt *King James*, that peaceable obliging Prince, who had ſought all Mild and Royal means poſſible to have reduced them unto a quiet, peaceable, and Loyal Temper, and yet even 1 *Jac.* when His Majeſty uſed ſo great lenity towards Recuſants in that by the ſpace of a whole Year and Four Months, he took no penalty due by Statute of them. For at the time of *Watſons* Treaſon, when ſome of the greateſt Recuſants were convented at *Hampton-Court*, and not found *Participes Criminis*, were preſently diſmiſſed, with incouragement, favour and promiſe, that thoſe mean profits which had accrued to His Majeſty, ſince His coming to the Crown, for their Recuſancy, ſhould be forgiven to thoſe who had kept themſelves free from all Conſpiracies: Nay, ſo far was His Majeſty from ſeverity, nay from diſcriminating, that

he indifferently Honoured all with Advancement and favours. And were they at all Reclaimed by this? Nothing leſs; for at that very time they gave out, That the King would deal rigorouſly with them, deſignedly to keep up the Hearts of Catholicks againſt him, for that end indeed they had more Treaſons then hatching againſt him before they ſaw his Face in *England*, and all grounded on thoſe Two Papal Breves? For in *March* 19. *b.* 1603. *Garnet* complained to *Catesby*, That the *King* had broken his promiſe with the Catholicks: And in *September* following, *Catesby* making a grievous complaint to *Thomas Percy*, That contrary to their Expectations His Majeſty both did hold, and was like continually to run the ſame courſe which before the *Queen* had held, *Percy* preſently breaks forth into this Deviliſh Speech, *That there was no way but to kill the King, which he would undertake to do*; but *Catesby* cunningly replyed, *No* Tom; *Thou ſhalt not adventure thy ſelf to ſo ſmall purpoſe: If thou wilt be a Traytor, there is a Plot to greater advantage; and ſuch a one as can never be diſcovered, viz.* thereby meaning the *Powder-Treaſon.*

How impudently ſoever this is now Extenuated, nay denyed by ſome Papiſts; yet *Johannes Barclaius* a *French* Catholick, wrote the Hiſtory of it, under the Title of *Conſpiratio Anglicana*, the very ſame Month it was diſcovered, *viz. Novemb.* 1605. where he thus brands it. *Ingens, Atrox, horridum facinus, quale nec Antiquitas vidit, & ægre poſteri credent: Deniq; velut omnium flagitiorum compendium in hanc diem fortuna contulit. So matchleſs and horrid a villany, that our Fore-fathers never ſaw the like, and wich future Ages will haraly believe, it being the very Quinteſſence and Compendium of all the villanies*

*villanies that the Sun yet ever saw*; (Christs passion excepted.)

Which History he improves to this Axiome. *Sæpe Divinitatis opera hæc sunt ut Furias in ipso jam successu securas subito vitio excipiat: Ne vel unquam improbis timor, vel spes absit calamitosæ virtuti. When they shall say peace and safety; then sudden destruction cometh upon them, as Travel upon a Woman with Child, and they shall not escape,* 1 Thes. 5. 3. *Neither doth God ever leave the wicked without fear, nor distressed righteous without hope.* This pitiful politick device of theirs is so improbable, and looks so Jewish, that I can resemble it to no other. Though *Pilate* by the Advice of the Chief Priests and Pharisees, made the Sepulchre wherein Christs Body was laid sure, by sealing the Stone, and setting a Watch and Guard of Souldiers, *lest His Disciples should come by night and steal Him away*; and though His *Resurrection* was made unquestionable *by an Earth-quake, and by the rowling back of the Stone from the Door by an Angel descending from Heaven, and sitting upon it, whose Countenance was like Lightning, and his Raiment White as Snow; so that for fear of him the Keepers did shake, and became as dead men*; yet when some of the Watch had shewed unto the Chief Priests all the things that were done, yet so hard of belief were they, that they assembled with the Elders, and having taken Council, they *gave large Money unto the Souldiers, to say, His Disciples came by night and stole him away whilst we slept, and if this come to the Governors Ears, we'l perswade him, and secure you; so they took the Money, and did as they were taught, which saying is commonly reported among the Jews until this day.* Mat. 28. And if Brows of Brass, and Brazen Faces



can

can prevail, the 5*th.* of *November* ſhall no more be believed by them another Age, than Pope *Joane* is now.

Had theſe kind of Men had any ſpark of Loyalty, or Gratitude in their Hearts, it had been impoſſible they ſhould ever have plotted, and conſpired ſo deſperately againſt ſo mild and gratious a Prince as *King James* was, and who had ſought their quiet and ſafety by many obliging means. Did not he beſtow many Honours on many Catholicks? Did not he allow them free Acceſs both to his Court, and to his Perſon, not only on juſt occaſions, but for their comfort, and at their pleaſure, though he was not ignorant, that the *Jeſuits* had been tampering with the Catholicks, as well to diſſwade them from the Acceptance of His Majeſty at his firſt coming, alledging, that *they ought rather to die, than to admit of an Heretick* (for ſo they termed His Majeſty) *to the Crown*: And that they might not under pain of Excommunication *accept of any but of a Catholick for their Sovereign*: as alſo to diſſwade Catholicks from
20. their Loyalty after he was King? Did he not open the Gates of Juſtice indifferently to Proteſtants and Catholicks alike? Was his predeceſſor ſo confident in the fidelity of any Catholicks, as to imploy them to Forrein Princes in Embaſſie? Would ſhe have called the Chief Catholicks to her Councel Board, that upon their laying open their juſt complaints, they might have redreſs with favour? Did not Recuſants in his days that were in Arrear compound with a Commiſſion directed only to that end, almoſt for what term, and at what rates they might beſt ſatisfie? Did he not put them in poſſeſſion of their whole Eſtates drawn out of the Far-

mers

hands upon due proof made of ſpoil, without further command of any other Contribution or Taxation than the Laws limited? Did he not give order for the puniſhing of Informers and Meſſengers, that preyed upon the proſtrate Fortunes of Recuſants, with harder meaſure than the Juſtice of the State Warranted? Was he not pleaſed in the General Pardon granted at the cloſe of the Parliament; that *Prieſts* and *Jeſuits* ſhould be compriſed in the Liſt, and among them both *Garnet* and *Greenwell*, who in recompence whereof were ſhortly after pleaſed, that ſo Royal a Diſpenſer of Grace and Bounty towards them, ſhould be blown up by their *Bonfeaux*? Had they not greater freedom than formerly in their own Countries, and to ſerve what Prince or State abroad that they pleaſed, to travel when and where they pleaſed, without yielding an account at their return? Did ever any Magiſtrate in cold Blood proceed againſt a *Prieſt*, that for want of means to procure a pardon had been kept in priſon ſince the time of the Queens deceaſe? By all which, and much more that might be ſaid, it fully appears, That *King James* was no hard Maſter, reaping where he had not ſowed, and gathering where he had not ſtrowed; nor yet Revengeful, who though he was to have been blown up after all theſe Favours and Liberties conferred on them, ſtill continued, I might ſay increaſed them, (notwithſtanding that horrid and matchleſs Conſpiracie) even to his dying day, with as much Indulgence and Favour as he could without Offence or Scandal to the tender Conſciences of his own Church, which as he ought, ſo he did chiefly regard. 20. *b.* 35.

21. § Neither were *King James* his Favours confined to the *Papiſts* of *Great Britain* only, but were extended alſo to thoſe never to be obliged Catholicks in *Ireland*; For he reſolved not to take any advantage of great Forfeitures and Confiſcations, which he was moſt juſtly Entitled unto by *Tyrones* Rebellion; but out of his Royal Bounty reſtored all the Natives to the Intire poſſeſſion of their own Lands, in hope this would for ever have engaged their Obedience to him and his at leaſt, if not unto the Crown of *England*: And yet he had not Reigned 6 Years e're the Earl of *Tyrone*, (not long before obliged by the Queen, with Titles of Honour, great ſtore of Lands, Commands of Horſe and Foot in her pay) was deſigning afreſh the raiſing of another Rebellion, into which he eaſily drew the whole Province of *Ulſter* then entirely at his Devotion: But his Deſign being prevented, he with his chief Adherents fled into *Spain*, (from whence he never returned) which impious and ungrateful Act of his, and his Adherents, rendred them juſtly ſuſpected to be Irreconcilable to a Proteſtant Prince, which forced the King to cauſe their perſons to be attainted, their Lands to be ſeized, thoſe Six Conntries within the Province of *Ulſter* to be Surveyed, *&c.* And the ſame courſe to be taken likewiſe in *Lemſter*, where the *Iriſh* had made Incurſions, and violently repelled the Old *Engliſh*. And though the King was by due courſe of Lavv juſtly Entituled to all their vvhole Eſtates there; yet vvas he graciouſly pleaſed to take but $\frac{1}{4}$ *part of their Lands*, vvhich coming to *Britiſh* undertakers, made them to flouriſh vvith coſtly Buildings, and vvith all manner of
21. *b.* Improvements; ſo that the very *Iriſh* ſeemed

to

to be very much ſatisfied with the flouriſhing, and peaceable Condition of the whole Kingdom, and yet could not Acquieſce therein; but Rebel they muſt againſt King *Charles* the Son, who beſides many other Favours and Connivances, had ſo far gratified the Natives *Anno* 1640. that he grants unto the Commiſſioners, then ſent unto him out of *Ireland*, the *Act of Limitations*, (ſo vehemently deſired by the Natives) and the Act for the rilinquiſhment of His Majeſties Right and Title to the Four Counties in *Connaught*: Beſides, at this time the Papiſts privately enjoyed the exerciſe of their Religion throughout the whole Kingdom by the Indulgence, and Connivance of the late Governours, they having their Titular *Arch-Biſhops*, *Biſhops*, *Deans*, *Abbots*, &c. who all lived freely, though obſcurely, yet without controll, and exerciſed a voluntary Juriſdiction, Multitudes of *Prieſts*, *Jeſuits* and *Friars* returning out of *Spain* and *Italy*, where the *Iriſh* Natives that way devoted were thither ſent for Education, and now returned, lived in the chief Towns and Villages, and in the Houſes of the Nobility and Gentry, exerciſing their Religious Rites and Ceremonies, none of the ſeverer Laws being put in Execution, whereby great penalties were to be inflicted on Tranſgreſſors in that kind.

Were they ever the more faithful for theſe great Indulgencies? nothing leſs! For in *Auguſt* 1641. (after about forty years peace) the Popiſh party in both Houſes of Parliament then ſitting in *Dublin*, grew ſo inſolent, as being ſcarce compatible with the preſent peaceable Government, they were forc'd to adjourn for 3 Months, before which time, *viz*, 23. *Octob.* 1641. they brake out into that deteſtable and deſperate Rebellion, as is

not to be matcht in any Story, wherein, in leſs than Two Years they murdered in cold Blood above 200000. *Engliſh* Proteſtants, deſtroyed ſome other ways, and 22. expelled out of their Habitations; nay moreover, *they threatned to burn* Dublin, *deſtroy all Records and Monuments of the* Engliſh *Government, to make Laws againſt ſpeaking* Engliſh, *and that all names given by* Engliſh *to places ſhould be aboliſhed, and the Antient names reſtored.* And was not this alſo a great demonſtration of their Faithfulneſs to the King *and Crown of* England.

Let every man judg as he ſees cauſe how faithfully they requited King *Charles* the firſt for his favours towards them, which were many and great, which I will not here enumerate, it being ſuper-abundantly done already in print in divers Pamphlets. though I fear with no good intention towards that glorious Martyr, but rather to raiſe an *Odium* towards him from ſome of his weaker Subjects, willing happily for other ends to be ſo ſeduced, many whereof I hope have lived to ſee and conſider that his pious life and death gave a juſt contradiction to thoſe falſe Imputations and Jelouſies. And yet I muſt not forget one remarkable kindneſs of his (who loved not to puniſh ſcrupulous, peaceable Conſciences ſanguinarily) towards Papiſts, who being ſent unto by both Houſes of Parliament *Anno* 1640. for the Execution of *John Goodman*, a Condemned Prieſt, did in anſwer to them 3. *Febr.* 1640. own that he had reprieved him not without giving them great reaſons for his ſo doing, *viz. For that neither his Father, nor yet Queen* Eliz. *did ever avow, that any Prieſt in their times was Executed meerly for Religion*; and therefore did remit this particular cauſe to both the Hereſies, cautionating

ing them withall, *That happily his Execution might ſeem a ſeverity in other States, and might draw inconveniences on his Subjects in other Countries, and therefore held himſelf diſcharged from all inconveniences, that might enſue upon his Execution. And this did he notwithſtanding the* Popes *Directions unto the then Superior of the Catholicks in* England, *Anno* 1638. *were expreſly to command them ſuddenly to deſiſt from making ſuch offers of Men towards the Northern Expedition then under conſideration, as we hear they have done little to the Advantage of their Diſcretion, and that they be not more forward with Money, than what Law and Duty enjoyns them to pay.* 22. b.

§ Such was the kindneſs and faithfulneſs of thoſe *Iriſh* Papiſts to the King and Crown of *England*, that indeed they did riſe, I muſt needs ſay, moſt Catholickly in Rebellion againſt both from all parts of the Kingdom, deſigning thereby to monopolize the whole Government of that Kingdom into their own hands, (excluſive of the King, if ſeveral Oaths are to be credited, publiſhed by the Kings Warrant) to enjoy the publick profeſſion of their Idolatrous Religion, and to Expell all the *Engliſh*, by whoſe protection, countenance, favours and purſes that Kingdom was ſo beautified and inriched, as it then was, and is at this day, though now by them miſerably pejorated by that Inteſtine War raiſed by themſelves in the midſt of their happy enjoyments, and that without any provocation, ground or colour againſt the King, as himſelf expreſſed under his Great Seal: To this give Teſtimony thoſe early inſtructions privately ſent over into *England* by the Lord *Dillon* of *Coſteloe*, preſently after the breaking out of the Rebellion by the Remonſtrance of the County of *Long-*

*ford* pretended about the ſame time to the Lords Juſtices by the ſame Lord *Dillon*, as alſo by their frame of their new Common-Wealth found in Sir *John Dungans*, houſe not far from *Dublin*, and ſent up thither out of *Connaught* to be communicated to thoſe of *Leinſter*, the ſum of which, and other ſuch like, is ſumm'd up, and may be ſeen to have that purport in the *Iriſh* Rebellion, written by Sir *John Temple*, *f.* 80, 81, 82.

§ Indeed if the *Iriſh* Papiſts had been ſo Loyal
23. and Faithful, as they now boaſt themſelves to have been: Nay, had they had the leaſt ſpark of gratitude for that King, who had diſobliged ſo many by obliging them ſo much, they would never in his diſtreſſes have capitulated ſo ſeverely, and on the Swords point with him, nor have held him to ſuch hard tearms as they did in all their Treatiſes, which they uſed only as Stratagems to Trapan, not to ſerve His Majeſty: For in the Year 1643. when a Ceſſation was concluded with them by the Kings Authority, and both *Engliſh* and *Iriſh* Engaged by Articles to Tranſport their Armies to *England* for His Majeſties Service; the *Engliſh* did it, the *Iriſh* only pretended they would do it when the *Engliſh* were gone, and then according to one of their old Maxims *Nulla fides ſervanda cum Hereticis*, they plotted and attempted the ruine of the ſmall Remnant of *Engliſh* left behind in *Munſter*, where the Lord *Inchiquin* commanding by the Kings Commiſſion, and the *Engliſh* with him were neceſſitated to ſtand on their own defence againſt the Popiſh Army, *Orery* 25.

Though in the Year 1645. the Earl of *Glamorgan* gave as Adventageous tearms as they could ask, and condeſcended to ſuch hard and diſhonourable propoſitions on the

the Kings part, as the then *Marqueſs* now *Duke* of *Ormond* in Juſtice and Honour neither could nor would condeſcend unto; and though the Commiſſions of the confederate Catholicks ſolemnly engaged the publick Faith for the performance of them; one Article whereof was, That they ſhould ſend 10000. to ſerve His Majeſty *&c.* yet did they not in due time perform their plighted Troath herein, which was a great diſſervice to His Majeſty: In which ſlender performance of theirs, they could have no other end than thereby to render the Rebells in *England* more irreconcilable to His Majeſty, that ſo that War might be kept up, that they might the better gain by Fiſhing in thoſe troubled Waters; ſo that they well hoped to give Law to both. 23. *b.* 41.

It was the conſtant obſervation of the Proteſtant Army there, that the lower and more unfortunate the King was in his ſucceſſes in *England*, the higher were the demands of the *Iriſh*; for the Truth is, how Loyal and dutiful ſoever their pretences were towards the King; yet their deſign was to ſet up for the *Pope*, and the eſtabliſhing the Romiſh Religion, and erecting its Spiritual Monarchy at leaſt, if not a Temporal with it.

The *Arch-Biſhop* of *Tuum* was a principal Agent in the *Iriſh* Wars, and of the Supreme Council of *Kilkenny*. He attended the Army about this time to viſit his Dioceſs, and to put in Execution an Order for the Arrears of his Biſhoprick granted to him from the Council at *Kilkenny*, which Order, together with the *Popes Bull*, and ſeveral other Letters of Correſpondence between him and his Agents from *Rome*, *Paris*, and ſeveral parts of *Ireland* were found about him, whereby it did appear,

pear, that the *Pope* would not at the firſt engage
24. himſelf in ſending of a *Nuntio* for *Ireland*, till the *Iriſh* Agents had fully ſatisfied him, that the Eſtabliſhment of the Catholick Religion was a thing feaſeable and attainable in that Kingdom; in which being ſatisfied, he was content to ſollicite their cauſe with *Florence* and *Venice* &c. and alſo to delegate *Farmano* his *Nuntio* to attend the Kingdom, who after ſome delays in *France*, was at laſt poſted from thence by expreſs Order from the Pope, and he arrived at the River of *Kilmore* in a Frigot of 21 Guns in *October*, with 26 *Italians* of his Retinue, *Secretary Belinges*, and divers *Regular* and *Secular Prieſts*, and alſo with great Supplies, (for the ſervice of the King no doubt) as 2000 Muskets, 4000 Bandaliers, 2000 Swords, 500 Petronells, and 20000 *l.* of Powder, all which arrived at *Brooke-Haven* the ſame Month, together with 5 or 6 Deskes or Small Truncks of *Spaniſh* Gold; how far all thoſe Popiſh Auxiliaries conduced to the Kings ſervice, and the Proteſtant Intereſt, I leave to all Contemporaries to judg.

As in the year 1645. ſo in that Year 1646. after a peace concluded with them they treacherouſly attempted to cut off the Lord Lievtenant, and his Army with him,
who marched out of *Dublin* on ſecurity and con-
24. *b.* fidence of that peace. The ſame year the Council and Congregation of the Confederate Catho-
43. licks of *Ireland* obliged their *General Preſton* by a *ſolemn Oath* to exerciſe all Arts of Hoſtility againſt the *Lord Marqueſs* of *Ormond*, (the Kings Vice-gerent) and his Party, and to help and adviſe with Council, and aſſiſt in that ſervice the *Lord General*, and *Ulſter*, employed in the ſame Expedition.

In

In the Year 1647. from *Kilkenny* 18. *January*, the General Aſſembly of the Confederate Catholicks of *Ireland* employed Commiſſioners to *Rome*, *France* and *Spain*, to invite a Forrein power into *Ireland*. To *Rome* they ſent their *Titular Biſhop of Ferns*, and *Nicholas Plunket* Eſq; (Knighted there by the Pope for his good ſervice therein) to declare, that they raiſed Arms for the freedom of the Catholick Religion, which are their own words in the Third Article of thoſe their Inſtructions. (*Orerey*) This is conſonant to the Oath framed the ſame Year with ſome Addition to what had formerly been taken by the ſaid General Aſſembly, and preſſed on all ſorts of people under pain of high Treaſon, which Oath enjoyns the maintenance of theſe enſuing Propoſitions. 1. *That the* Roman Catholicks, *both* Clergy *and* Laiety *in their ſeveral Capacities, have the free and publick exerciſe of the Roman Catholick Religion and Function throughout the Kingdom, in as full luſtre and ſplendour as it was in the Reign of* Hen. VII. *or any other Catholick King, his Predeceſſors Kings of* England, *and Lords of* Ireland, *either in* Ireland *or in* England. 2. *That the* Secular Clergy *of* Ireland, *viz.* Primates, Arch-Biſhops, Biſhops, Ordinaries, Deans, Deans and Chapters, Arch-Deacons, Prebendaries, *and other* Dignitaries; *all other Paſtours of the Secular Clergy, their reſpective Succeſſors ſhall have and enjoy all, and all manner of Jurisdictions, Priviledges and Immunities in full and ample manner as the Roman Catholick Secular Clergy had or enjoyed the ſame within this Realm at any time during the Reign of the late King* Hen. VII. *ſometimes King of* England, *and Lord of* Ireland, *any Law, Declaration of Law, Statute, Power or Authority whatſoever*

25. 44.

to

*to the contrary notwithſtanding.* 3. *That all Laws and Statutes made ſince the* 20th. *Year of* Hen. VIII. *whereby any reſtraint, penalty, or other reſtriction whatſoever is or may be laid upon any of the Roman Catholicks, either of the Clergy and Laiety for ſuch their free Exerciſe of the Roman Catholick Religion within this Kingdom, and of their ſeveral Functions, Jurisdictions and Priviledges may be repealed, renewed, and declared void in the next Parliament, by one or more Acts of Parliament to be paſt therein.* 4. *That the* Primates, Arch-Biſhops, *&c. of the Roman Catholick Secular Clergy, and their reſpective Succeſſors ſhall have, hold and enjoy all the Churches, and Church-Livings, in as large and ample manner as the late Proteſtant Clergy reſpectively enjoyed the ſame on the firſt day of* October 1641. *together with all Profits, Emoluments, Perquiſits, Liberties, and other Rights to their reſpective* 25. b. *Sees and Churches belonging, as well in all places now in the poſſeſſion of the confederate Catholicks,* 45. *alſo in all other places that ſhall be recovered by the ſaid confederate Catholicks from the adverſe party within this Kingdom, ſaving to the Roman Catholick Laiety, their reſpective rights to the Laws of the Land.*

§ But to return to the ſaid Inſtructions, it is Recorded in another part of the ſaid Third Article, that they intend to inſiſt on ſuch Conceſſions in matters of Religion, and for the ſecurity thereof as his *Holineſs* ſhall approve of, and be ſatisfied with.

And in the Ninth Article, they were inſtructed to make application to his *Holineſs* for his being *Protector* of *Ireland*, (wherein they were before the Phanaticks in *England*) and by ſpecial inſtance to endeavour his acceptance there *&c.* Nay, their Commiſſioners then ſent

to

to *France* and *Spain*, were required in caſe of the *Popes* refuſal of being their *Protector* to offer it to either of thoſe Kings, nay to any *Popiſh Prince* (from whom to uſe their own words) they might have moſt conſiderable aids. *Orerey.* Faithful and Meritorious Servants ſtill, if they may be their own Judges, though they deſired and deſigned the Pope; nay any King or Prince rather than the King of *England* ratified to be their Liege Lord for ſo many ſucceſſions of Princes together.

Neither was it in thoſe Treaties only that they ſhewed themſelves ſuch Loyal and Faithful Subjects; but in that other alſo, *Anno* 1648. wherein they forced and compelled the King to yield unto ſuch unreaſonable condiſcentions, that nothing but pure neceſſity could ever have extorted from him, or his Lieutenant. And did they Acquieſce in thoſe Articles, or were they at all more Loyal and Faithful to the King than before? not at all; for they having got by the 18*th. Article* a Papal-like preclufion of all offences *to be committed or done after their date*, they then thinking themſelves ſufficiently authoriſed and pardoned for all or any new Crimes by a pardon of much more force than of one from their Holy Father the Pope; they were not long e're they began to vilifie and diſobey the Kings Lord Lieutenant of *Ireland*; in purſuit wereof they ſent to the Lord Lieutenant in *April* 1650. deſiring him to leave the Kingdom, and to commit the Government thereof to one that they ſhould chooſe, and might confide in, and this without ſo much as acquainting his preſent Majeſty with it. And in very deed they had good reaſon ſo to do; or elſe how was it poſſible for them to compaſs their main deſign, *viz.*

26.

47.

The Atchieving of the Government into their own hands and power, that ſo they might have a Native King of their own, and extirpate the *Engliſh*, Root and Branch.

Though herein they were diſappointed by the Piety, Honour, Courage and Integrity of the Lord 38. Lieutenant; yet did they not forbear to impeach, and affront the Kings Authority in him; for in *Auguſt* following, by their publick Declaration, they did therein manifeſt to the people, that they were no longer obliged to obey the Ordersor Commands of the Marqueſs of *Ormond*, whereby they did evidently break theſe Articles, and declare their power paramount to His Ma- 27. jeſties *Orerey*, 5, 6, 7. And this they purſued yet farther, not without ſome ſcorn; for in the next Month they cauſed their Clergy to *Excommunicate* not only the *Lord Lieutenant*, but all that ſhould feed or adhere to him; (a great Bug-bear I muſt confeſs) but it being ſolemniſed *Glave Errante* it ſcared not his Grace, nor any of his Adherents from their duty, and ſo it miſt of their deſired end; however this ſhewed their good-will to have preſerved His Majeſties Regal Authority, by bereiving his Lieutenant of it. All Meritorious and our beſt Friends ſtill.

The *Rump*, that *Infamous Rump* (Infamous as for many other abominations, ſo moſt ſuperlatively for their High-Court of Injuſtice) was much more beholding to them than the King was; for they made Petitions and Supplications unto them, as unto the Supreme Authority of the Nation, Entitling them the *Parliament of the Common-Wealth of* England, wherein they did readily *ſubject and put their Conſciences, Lives and Fortunes as in-*

*ſecure*

*ſecure Sanctuary under the Protection thereof*: ( they are their own words ) And herein vaunted, *That ſeveral of them were able to make appear their conſtant good affection, and adherence to the Rump*, ( their own words ſtill ) and prayed a competent time to be allowed them for making out the ſame. *Vide* the *Petitions of Sir* Ra. Talbot *Baronet*, and *Garret Moore* Eſq; who were not herein private, but publick perſons, and ſo owned in the Title of their Petitions, being for the behalf of others, for whom they were Sollicitors, Agitators, or Truſtees, call them what you will, ( and were ſo continued for the *Iriſh* Papiſts until of late days ) which is more than ever they would do to *King Charles* I. or *King Charles* II. for they treated with their Majeſties upon the Swords point, upon as great tearms of defiance, as if they had treated with the *Turk*, and not with their Liege Lord *Vide Orerey, fo.* 14, 15. Of which *ſit liber Judex*, the Articles of the Treaties. They went yet further congratulating with them, by acknowledging, *That their withered hopes, and former confidences were a freſh revived by the* Rumps *return to the management of the Government, under which their propenſions to peace and quietneſs were ſo great, that they willingly acquieſced in their tranſplantation*; *albeit it was not executed by any Legal power, as not being derived from their Honours.* 20.

What could they ſubmit more than they did, Conſciences, Lives Fortunes? Nay, their Tranſplantation they accepted chearfully; nay, Petitioned for it? would they yet but acquieſce in that their Tranſplantation only, ( as they bragg'd unto the *Rump*, that they did to them ) it would be ſome manner of Expiation for their Crimes paſt, and encouragement to His Majeſty more ſecurely

curely to confide in them for the time to come, and be a means to remove many Fears and Jealousies, and would make way for future Graces.

But they are yet so far from doing any thing of this Nature, that they contend Tooth and Nayl, both by Pen and Interest, for the performance of those Extorted, and Inglorious *Articles* made 1646.

50. 28. *Articles*, that nothing but pure necessity could ever have compelled His Majesty to have yielded unto *Articles* that themselves broke and set at naught, as hath been proved; besides, did not *Gallway* after the *Articles* of 1648. Treat with the *Duke of* Lorraine *to be Protector of* Ireland? Did not *Waterford* deny a passage to the *Lord Lieutenant* and his Army? Nay, sought they not his life afterwards, or to deliver him to the Usurpers, had he not suddenly and secretly withdrawn and secured himself?

Their *General Assembly* stiled themselves *His Majesties Loyal and Faithful Subjects*, and to manifest it the Enacted: *That no Temperal Goverment or Jurisdiction should be assumed, kept or executed in* Ireland, *or in any Province or County thereof, other than of what should be approved or instituted by their General Assembly.* If this be not professing like Saints, and doing like Devils I do not know what is; profess Loyalty, that they might have the better opportunities to perpetrate their wicked designs; Kiss and Betray with *Judas*, Salute and Honourably present with *Ehud*, and at the same time thrust a Dagger into the Kings Bowels: *Hosanna* on the tips of their Tongues, and *Crucifige* in the depths of their Hearts: And yet so Impudent as to style themselves the Kings best and most faithful Subjects.

They

They Addreſſed their Petitions to the Supreme Authority of this Nation the, Parliament of the Common-Wealth of *England. Firſt Moderator f.* 59. They affirmed, that they had generally taken, and punctually kept the Ingagement. 2. *Moderator f.* 41. They promiſed, that if they might enjoy their Religion, they would be the moſt quiet and uſeful Subjects of *England.* 1. *Moderator f.* 31. They proved it in theſe words, *viz. The Papiſts of* England *would be bound by their own Intereſt* ( the ſtrongeſt obligation amongſt wiſe Men ) *to live peaceably and thankfully in the private Exerciſes of their Conſciences, and becoming gainers by ſuch Compaſſions, they would not ſo reaſonably be diſtruſted as the Prelatick party that were looſers,* 1. Moderator f. 36.

I have dwelt the longer on the practiſes and deſigns of the Papiſts of *Ireland*, for that there was clear demonſtration in pact of foot of their Affection and Adherency to the Pope before ; nay, againſt their rightful King and Sovereign, which hath been evidenced by their publick Acts and Monuments, ( of which for a *Teſte* take a part of one Tranſlated, *viz. Urban.* 8o. *ad futuram rei memoriam.* Having taken into our ſerious conſideration *&c. Orerey f.* 59, 60. ) by their often Treaties, their Acts of their General Aſſembly, and of their Council, by their Inſtructions to their Engineers to their Forrein Princes *&c.* All which are excellently, and much more largely Anatomized and deſcanted on by the Earl of *Orerey* in his anſwer to *P. W.* Into whoſe hands many of the Originals having fallen, cannot be gainſaid ; and if they had not, yet their Catholick and open riſing in Arms, and fighting on every occaſion againſt His Majeſties Armies and Comuands, is a demonſtration

as

evident as the Sun at noon, that they were Rebels to the height to all intents and purpoſes; for it was begun, continued, and ended by Papiſts only, (not one Proteſtant among them) both Secular and Regular; the Pope himſelf, the Head of their Church in the perſon of his *Nuntio Rinuccini generaliſſimo* of all their Forces both by Sea and Land, with all his Tribe of his Eccleſiaſtical Orders, contributing all aſſiſtance and encouragement imaginable thereunto: Whereby it is moſt manifeſt, that the horrd Rebellion was not only a Crime of ſome in their Church, but even a Crime of their Church.

I now paſs to the Papiſts of *England*, concerning whoſe Actions and Affections it cannot reaſonably be expected, that I ſhould ſo clearly diſcover their more ſecret Deſigns and Machinations, for that our Civil Wars here were not *Papiſts* fighting under the *Popes Banner*, Countenance and Encouragement againſt Proteſtants, as they did in *Ireland:* But Proteſtants (Jeſuitically in that point principled) againſt a Proteſtant King and his Liege-men that were more loyally minded and principled, and ſo were never Embodied together apart and by themſelves; and therefore could never Aſſemble and Confederate together either in Battle to fight, or in full and open Council to deſign and plot, but what they did covertly and in the dark, by fomenting diſſentions and Inteſtine Wars according to *Cotzen* the *Moguntine Jeſuit*, in the Second Book of his Politicks *(h.* 18. and to *Campanella's* deſign *de Monar. Hiſp. Ch.* 24. *p.* 204. &c. *I am vero ad enervandos* Anglos *nihil tam conducit quam diſſentio & diſcordia inter illos excitata perpetuoq; nutrita, quod cito meliores occa-*

29.

*ſiones*

*ſiones ſuppeditabit*, and that by putting the Parliament upon it, *ut* Angliam *in formam Reipublicæ reducant ad Imitationem* Holandorum and how near it was brought to this by our late Republicans is moſt notorious; So confident were the Jeſuits of their Plots and Deſigns taking effect, that *Campian* in his Book printed 1583. at *Trevers*, declares, thus concerning the *Engliſh* in the name of his Holy Order, *viz. Our Will is, That it come to the knowledg of every one ſo far as it concerns our Society, that we all diſperſed in great numbers through the World, have made a League, and Holy Solemn Oath, That as long as there is any of us alive, that all our Care and Induſtry, all our Deliberations and Councils ſhall never ceaſe to trouble their quiet and ſafety, we ſhall procure and purſue for ever their Ruine, the utter deſtruction of their Religion, and of their Kingdom.*

*It is long ſince we have taken this Reſolution with the hazard of our lives; ſo that the buſineſs being already well begun and advanced, it is impoſſible that the* Engliſh *can do any thing to ſtop our deſign, or ſurmount it.* 53. 29. b. Faithful Men ſtill no doubt they are yet unto the Miter and Red-Caps of *Rome* only; but nothing leſs unto the Crown and Diadem of *England*. And ſhall we after all ſuch demonſtrations diſ-believe their own Proteſtations, and not take their own Words for it?

§ Beſides, if we may gueſs at the Body of *Hercules* by his foot, we may then by tracing ſome of the Foot-ſteps of our *Engliſh* Catholicks as have caſually come to light, diſcover the main deſign of them, and eſpecially of thoſe of their Clergy to have been for the ruine of the King of happy memory, and of the Proteſtant

teſtant Religion: Yet I would not be miſ-underſtood herein, as if I meant every Individual Papiſt; for ſome of them, and thoſe of Noble Families and Fortunes, as alſo others of them of meaner rank, ventured both Lives and fortunes very gallantly for their Sovereign; but it was ſtill againſt a *Proteſtant*, not againſt a *Popiſh party*; however I wiſh they may continue heartily Loyal againſt all parties, and that all of that Religion were ſo minded, which though I may wiſh, yet can never rationally hope to ſee, whilſt they continue true to *Romiſh Principles*,

30. which oblige them to ſet up another Supreme Head within thoſe His Majeſtics Dominions in derogation of this Imperial Crown and Scepter.

I ſhall not trouble you with the repetition of many ſtore of the diſguiſed and dark Actings of the Papiſts againſt the King and Crown of *England*, they being already extant in ſeveral Treaties, *viz. In hidden works of darkneſs* brought to light. *Jus Patronatus*. Mr. Prinne *his Speech in Parliament*, his *Memento*, his *Epiſtle to a reaſonable and legal vindication* &c. *Quakers unmarked*. In which, and other Books, many particulars may be ſeen of their ſecret undermining Actings.

In the Year 1638. (when the Kings had great need both of Men and Money, and the Hearts of all his Subjects, and their contributions, whether Popiſh or Proteſtants) his Holineſs gave directions to his Catholicks in *England*, whereof theſe following were part, *viz.* *You are to command the Catholicks of* England *in general, that they ſuddenly deſiſt from making ſuch offers of Men towards this Northern Expedition, as we hear they have done little to the advantage of their direction. And likewiſe it is requiſit, conſidering the penalties already impoſed, they*

*that*

*they be not forward with Money more than what Law and Duty enjoyns them to pay without any Innovation at all, or view of making themſelves rather weaker Pillars of the Kingdom than they were before.*

*Declare unto the beſt of the Peeres and Gentry by word of mouth, or Letters, that they ought not at this time to expreſs any averſeneſs in caſe the High Court of Parliament be called, nor ſhew any diſcontents againſt the Acts, which do not point blank aim at Religion, being in general the moſt fundamental Law of this Kingdom.*

*Adviſe the Clergy to deſiſt from the fooliſh, nay rather illiterate and childiſh Cuſtom of diſtinction in the Proteſtant and Puritan Doctrin, and eſpecially this Error is ſo much the greater, when they undertake to prove, that Proteſtaniſme is a Degree nearer to the Faith-Catholick: For ſince both lye without the verge of the Church, it is a needleſs Hypocriſie, yea it begets more malice than it is worth.*

*All buſie Inquirers are defended, but eſpecially into Arcanes of State.*

It is affirmed by ———————— in a printed Speech before a great Aſſembly 4. *September* 1654. p. 16, 17. *That he knew very well, that Emiſſaries of the Jeſuits never came over in thoſe Swarms as they have done ſince theſe times. That divers Gentlemen could bear witneſs with him, that they had a Conſiſtory, and Council abroad, that Rules all the Affairs of the things of* England. *That they had fixed in* England *in the limits of moſt Cathedrals* (of which he was able to produce the particular Inſtruments) *an* Epiſcopal power *with Arch-Deacons and other perſons to pervert the people in the midſt of all our ſad Diſtractions.*

*Inde quod nuper veteres com. gravere Coloni.*

And I preſume it will not be denied, that very many of them have been ſent or come over from Forrein Seminaries into *England* under the diſguiſes of *Converted Jews*, *Phiſitians*, *Chyrurgians*, *Independants*, *Quakers*, *Fifth Monarchy Men*, *Agitators*, *Mechanicks*, *Merchants*, *Factors*, *Travellers*, *Souldiers*, that they might the more unſuſpectedly have an Influence on the Committees, Agitators, and Officers of the Army. It was confeſſed to one of the *Engliſh* Nobility at *Rome* by the *Engliſh* Provincial there, that they had then above 1500. of their Society in *England* able to work in ſeveral profeſſions and Trades, which they had there taken upon them, the better to ſupport and ſecure themſelves from being diſcovered.

55.

Who ever conſiders the fore-mentioned Plat-form laid ſubtilly by *F. F. Parſons*, and others, to work inſenſibly our Ruine. *Vide* Smiths *Preface fo.* 12. the Swarms of Papiſts here ready to joyn Heads, and Hands, and Hearts on all occaſions and opportunities to bring it to paſs, the new printing (about the time of that horrid matchleſs Murder) of their *Dolman*, that Infamous and Traiterous Libel againſt our Kings under a new Title of *ſeveral Speeches*, delivered at a Conference concerning the powers of Parliaments to proceed againſt their Kings for miſ-government, together with what is averred for truth, and offered to be juſtified (when ever called thereunto) by that learned and worthy Divine *Du Moulin* in his Vindication *Se.* 58, 59, 60. *&c.* will eaſily conclude, that their Merits have not been of that Nature, as to be uſed as Arguments for a Tolleration, no nor yet for the leaſt of kindneſs, *viz. When the*

*buſineſs*

*buſineſs of the late bad times are once ripe for an Hiſtory, and time the bringer of Truth to light, hath diſcovered the Myſteries of Iniquity, and the depths of Satan, which have wrought ſo much crime and miſchief, it will be found, that the late Rebellion was raiſed and foſtered by the Arts of the Court of* Rome. *That Jeſuits profeſſed themſelves Independent, as not depending on the Church of* England; *and Fifth Monarchy Men, that they might pull down the* Engliſh *Monarchy, and that in the Committees, for the deſtruction of the King and the Church, they had their Spies and their Agents.*

§ The Roman Prieſt and Confeſſor is known, who when he ſaw the fatal ſtroke given to our Holy King and Martyr, flouriſhed with his Sword and ſaid, *Now the greateſt Enemy we have in the World is gone.*

*When the News of that horrible Execution came to* Roan, *a Proteſtant Gentleman of good credit was preſent in a great company of Jeſuited perſons: When after great Expreſſions of Joy, the graveſt of the Company, to whom all gave ear, ſpake much after this ſort. The King of* England *at his Marriage had promiſed us the re-eſtablliſhing of the Catholick Religion in* England, *and when he delayed to fulfil his promiſe, we ſummoned him from time to time to perform it; we came ſo far as to tell him, That if he would not do it, we ſhould be forced to take thoſe courſes which would bring him to his deſtruction: We have given him lawful warning, and when no worning would ſerve, we have kept our Word to him, ſince he would not keep his Word to us.*

'That grave Rabbies Sentence agreeth with this cer-
'tain Intelligence, which ſhall be juſtified whenſoever
'Authority will require it: That the Year before the
'Kings death, a ſelect number of *Engliſh* Jeſuits were

'ſent from their whole party in *England*, firſt to *Paris* to 'conſult with the faculty at *Sorbon*, then altogether Je-'ſuited, to whom they put this Queſtion in writing: 'That ſeeing the ſtate of *England* was in a likely poſture 'to change Government, whether it was lawful for the 'Catholicks to work the change for the advancing and 'ſecuring the Catholick Cauſe in *England*, by making 'away the King, whom there was no hope to turn from 'his Hereſie? which was anſwered affirmatively. After 'which the ſame perſons went to *Rome*, where the Que-'ſtion being propounded and debated, it was conclu-'ded by the Pope and his Council, That it was both 'lawful and expedient for the Catholicks to promote the 'alteration of State. What followed that Conſulta-'tion and Sentence all the World knoweth, and time 'the bringer forth of Truth will let us know. But when

58. 'that Horrible Paricide, committed on the Kings 'Sacred perſon, was ſo univerſally cryed down as 'the greateſt Villany that had been committed in many 'Ages, the *Pope* commanded all the papers about the 'Queſtion to be gathered and burnt. In obedience to 'which order a Roman Catholick in *Paris* was demand-'ed a Copy which he had of thoſe papers; but the Gen-'tleman, who had refuſed to conſider and deteſt the 'wickedneſs of that project, refuſed to give it, and 'ſhewed it to a Proteſtant Friend of his, and related to 'him the whole carriage of this Negotiation, with great 'abhorrency of the practiſes of the Jeſuits.

'In purſuance of that Order from *Rome* for the pulling 'down both of the Monarch and Monarchy of *England*, 'many Jeſuits came over, who took ſeveral ſhapes to go 'about their work, but moſt of them took party in the

'Army.

'Army. About Thirty of them were met by a Proteſtant Gentlemen between *Roan* and *Deipe*, to whom 'they ſaid, (taking him for one of them) That they 'were going into *England*, and would take Arms in 'the Independent Army, and endeavour to be Agitators.

'A Proteſtent Lady living in *Paris*, in the time of our 'late Calamities, was perſwaded by a Jeſuit going in 'Scarlat to turn Roman Catholick: When the diſmal 'News of the Kings Murder came to *Paris*, this Lady, 'as all other good *Engliſh* Subjects, was moſt deeply af-'flicted with it; and when this Scarlet Divine came to 'ſee her, and found her melting in Tears about that 'heavy and common diſaſter, he told her with a 'ſmiling Countenance, That ſhe had no reaſon 59. 'to lament, but rather to rejoice, ſeeing that the Ca-'Cholicks were rid of their greateſt Enemy, and that 'the Catholick Cauſe was much furthered by his death. 'Upon which the Lady in great anger put the Man down 'the Stairs, ſaying, *If that be your Religion, I have done 'with you for ever.*

'Many Intelligent Travellers can tell of the great Joy 'among the *Engliſh* Convents and Seminaries about the 'Kings death, as having overcome their Enemy, and 'done their main Work for their ſettlement in *England*, 'of which they made themſelves ſo ſure, that the Bene-'dictins were in great care that the Jeſuits ſhould not get 'their Land: And the *Engliſh* Nunns were contending 'who ſhould be Abbeſſes in *England*.

'An underſtanding Gentleman viſiting the Friars of '*Dunkirk*, put them on the diſcourſe of the Kings death, 'and to pump out their ſence about it, ſaid, That the 'Jeſuits had laboured very much to compaſs that great 'Work:

'Work: To which they Anſwered, That the Jeſuits 'would engroſs to themſelves the Glory of all great and 'good Works, and of this amongſt other Works; 'whereas they had laboured as diligently, and as effe-'ctually as they. So there was ſtriving for the glory of 'the Atchievment, and the Friars ſhewed themſelves as 'much Jeſuited as the Jeſuits.

*In the height of* Olivers *Tyranny* Tho. White *a Prieſt, and a right Jeſuit in all his Principles about Obedience, ſet out a Book Entitled,* The Grounds of Obedience and Government; *wherein he maintains, That if the people by any Circumſtance be devolved to the ſtate of Anarchy, their promiſe made to their expelled Governor binds no more. That the people are remitted by the evil managing, or inſufficiency of their Governour to the force of Nature, to provide for themſelves, and not bound by any promiſe made to their Governour, that the Magiſtrate by his miſcarriages abdicateth himſelf from being a Magiſtrate, and proveth a Brigand or Robber inſtead of a Defender; that word* Defender *he writes with a great D. that the Reader may take notice whom he means. His Book is full fraught with Argumentations of this Nature.* All in barr and prejudice to His Majeſties Reſtauration. *Of the ſame opinion was* F. F. Bret, *when at St.* Malo *he was earneſt with thoſe Gentlemen that had ſo gallantly defended the Caſtle of* Jarſey *to take the Engagement; from which they ought to be freed by the Articles of their Rendition, maintaining, that they were not to acknowledg any Supreme but the prevailing power.* Du Moulin Ibid.

§ Having dwelt thus long on this unpleaſant Theme, it is now time to wind up this Botton, and therefore, Admit the Papiſts had merited in theſe late troubles, as much

much as they pretend they have, from the King and his Father; yet doth it not follow, that they ought therefore to be rewarded with a Tolleration of their Religion, or with any Mitigation of our Laws prohibiting the exerciſe thereof, no more than it was fit *Joſeph*, for the good ſervice done to his Maſter, ſhould be be gratified with the company of his Maſters Wife. Neither did his Maſter think this reaſonable, though he acknowledged the extraordinary good Service of his Servant, much leſs did *Joſeph* expect it. In like manner the Papiſts muſt firſt ſatisfie us, *That the Tolleration of their Religion is not Tolleration of Idolatry*, which the Scripture calls *Spiritual Adultery*, nor yet the exerciſe of a World of Impieties under the Mask of Religion, before they can convince us (whatever their Loyalty may otherways be) that it is either lawful or reaſonable for Magiſtrates (whom the Scripture ſtileth Gods, and who ſtanding in Gods ſtead ought to be as jealous of his Honour in that caſe as a Husband would be of his Wife; Nay, as much as in them lies, even as God himſelf, who profeſſeth himſelf to be a Jealous God) to Authorize or connive at the Exercile of ſuch a Religion, or as to account very ſtrict Laws too ſevere in that Caſe, for which there is both Precept and Example in the Word of God.

It is a very great Truth, That Kings neither can, nor ought to give permiſſion or allowance of any things, which in their own Natures are evil, and oppoſit to the Salvation of Mens Souls, and which though they ſhould permit them, would nevertheleſs continue and remain ſins, and exclude them that do and practice them from obtaining Salvation. And of ſuch a Nature are many

Popiſh

Popiſh Doctrins *&c.* And certainly thoſe Princes are moſt worthy of the praiſe of God and Men, that endeavour to remove ſuch Abuſes, and all things forbidden by God, which remaining make it impoſſible for men to be ſaved, or if ſaved, yet ſo as by Fire, very difficultly. But in things not repugnant to the will of God, all Princes have liberty to do that which the good and weal of their State requires.

I appeal to all the *Cæſars* in the World; nay to all mankind, if it be reaſonable, that the requital of the good Services of particular perſons ſhould be gratified with the vacating, or but ſuſpending thoſe Laws which are our ſtrongeſt ſecurity, or ſhould be debarred from making yet ſtronger Laws againſt Butchering and Idolatrous men and Principles. This State ſeeks not your Blood, it only deſires to be ſecured and ſafe from thoſe deſtructive dangers,, unto which Popiſh Doctrins, practiſes, and principles do moſt manifeſtly expoſe it; againſt which no perfect ſecurity can poſſibly be given, but by as publick condemnation and deteſtation of them, as they are ratified by, (1) by Popes, Councils. Decrees, great and learned men, Abjurations, and the like.

And I appeal yet further to all the World, if our Popiſh Traytors here have not in defiance of our Laws, and for their Juſtification, Honour and Encouragement been rewarded at *Rome* with Honours and Offices, made Holy Martyrs, Canonized for Saints, and their very Bones kept for Reliques: Mighty Motives I muſt confeſs to perſwade us to reward and tollerate ſuch men, and ſuch a Religion. A Religon that no Proteſtant (I might go farther) can embrace without becoming worſe than bruitiſh, by unreaſoning themſelves out of

their

their own reaſonable Souls, yea their very Senſes, according to *Jer.* 10. 8, 14, 23. *They are altegether bruitiſh and fooliſh: Their Stock is a Doctrin of Vanities: Every Man is bruitiſh in his knowledg: Every founder is confounded by the Graven Image; for his molten Image is falſhood, and there is no Breath in them: Nay, the Paſtours are become Bruitiſh, and have not ſought the Lord* And what are they but bruitiſh that will not know, that will not underſtand and that hate reproof? Now let all the Romiſh Doctors and Jeſuits ſhew if they can, if the Doctrines of the Popes power to Excommunicate, Depoſe and Murder Emperours, Kings and Princes, and to abſolve their Subjects from their Oaths of Obedience and Allegiance to them: And if the *Extravagant, de Majoritate & Obedientia*, and that other of *unam ſanctam* be not in as full force and vertue now at *Rome* as ever, only the moſt Chriſtian King did cudgel *Clement* the 5*th.* into better manners, and made him to expound that *Extravagant* of *Boniface* the 8*th.* in favour of him and his Subjects by another of *Meruit de privilegiis.* And did not *Paul* the 5*th.* *Innocent* the 10*th.* and *Alexander* the 7*th.* of later days ratifie theſe monſtrous opinions with a particular reſpect to the caſe of His Majeſties Subjects of *Great Britain*? And ſhall we after all theſe demonſtrations of their rancour and malice towards us, and our Religion, mitigate or ſuſpend our Laws that ſecure us? or ought not they rather to repent and amend their lives, their Religion and their Doctrins? I appeal to all unbiaſſed perſons if they have not incapacitated themſelves of all poſſibility of ever giving any probable ſecurity to a prudent State, whilſt they remain in the Communion of that Church by becoming Votaries to

*Rome* by their Vows and Oaths, except they will abjure them, and imboſom themſelves in our Church. And ſhall we then fear to Countermine ſuch deſtructive bloody principles and practiſes by moderate and cautionary Laws preventing them? or by any precautions to diſappoint the miſchiefs deſigned againſt us, and which if they ſhould fall upon us were never to be repaired by any future Laws or puniſhments how ſevere ſoever? Let God and the whole World be Judg between us.

I muſt confeſs my ſelf ſo little diſcerning, that I cannot perceive any difference between the Idolatry of the *Jews*, and that of the *Papiſts*. The *Jews* were reaſonable Creatures, had the ſame ſenſes and faculties inward and outward as *Papiſts* have; and can it then reaſonably be imagined, that the *Jews* after they were come out of *Ægypt*, and had themſelves *broken off the Gold Earrings which were in the Ears of their Wives, of their Sons, and of their Daughters, and given them to* Aaron *to Make a Golden Calf withall*: Should yet be ſuch Changlings, ſo void of all ſenſe and reaſon as to think, That that very Calf made but Yeſterday by *Aaron*, ſhould be the very God that brought up them and their Fathers out of the Land of *Ægypt* ſo many years before. It is true, they ſaid, *Theſe be thy Gods O* Iſrael *that brought thee up out of the Land of* Ægypt, and accordingly *built an Altar, proclaimed a Feaſt unto the Lord*, (not unto the Calf) *offered burnt Offerings, and brought peace Offerings, and ſat down to eat and to drink, and roſe up to play*; *i. e.* to Idolatrize, 1 *Cor.* 10. 7. 1. To play the fool, by thinking to pleaſe God by making a repreſentative of him; for they could only mean, that the Calf *repreſented that God* (not that it was the very God)

32. *Ex.*

God) *that brought them out of Ægypt, leading and defending them by a Cloud by day, and a Pillar of Fire by night.*

Thoſe Athenian Idol-worſhippers, whoſe altar inſcribed to the unknown God, *Acts* 17. 23. argues, That their Sacrifices and Devotions did not center and terminate in the Idols they worſhipped, but had reſpect to the True God, though unknown to them, whom therefore they did ignorantly worſhip, (whereby it is manifeſt, that their Worſhip had reſpect unto God) *Paul* did declare unto them to be him that made the World, and all things therein, *&c. Verſ.* 24, 25, 26.

Is *Romiſh Idolatry* leſs, or other? I doubt not. *Jehu* riding in pomp in his Chariot, brag'd and boaſted of his zeal towards God as much as Papiſts, *Come ſee my zeal for the* Lord, 2 Kings 10. 16. and pretended worſhip to God when he worſhipped repreſentatives, *Golden Calfs*, nay *Devils*, 2 Kings 10. 29. 2 Chr. 11. 15. By which it is plain, that their worſhip did not terminate in the Calves, but had a farther proſpect, even a reſpect to God himſelf. Is not *Romiſh Worſhip* the ſame? where's the difference? *Crux Legati a dextris collocari debet, quia ei debetur Latria.* If the Legates Croſs muſt be placed on the right hand for that very reaſon becauſe *Latria*, (which is the ſame Worſhip and Reverence which is due to the one only God.) *Græce ſervitus dicitur quæ quantum ad Religionem attinet, non niſi uni & ſoli Deo debetur, Vide Iſid. 12. lib, Vide Auguſt. contra Fauſt. Manich. lib. 20. c. 21. Vide Aquin. 1, 2. q 130. Art. 3.* is due unto it. I for my part muſt acknowledg my ſelf ſo thick Scull'd as not to diſcern any difference between the *Jews* worſhipping the

1 *Cor.* 10. 18. 20, 21. *Pſal.* 106. 37 *Deut.* 32. 17.

Calves, and the *Papiſts* worſhipping the Croſs, their Breaden God, or any Picture, Thing or Repreſentative, though *Vaſques* be ſo bold as to aſcribe Worſhip even to a Wiſp of Straw. *Tho. Aquin. ſumm. part.* 3. *Queſt.* 25. *Artic.* 3. Concludes, *Sic ſequitur quod eadem reverentia exhibeatur Imagini Chriſti, & ipſo Chriſto; cum ergo Chriſtus adoretur adoratione Latriæ*, &c. That the ſame Reverence is to be given to the Image of Chriſt, and to Chriſt himſelf; and by Conſequence ſeeing Chriſt is adored with the Adoration of *Latria* (or Divine Worſhip) his Image is to be adored with the adoration of *Latria* alſo; which induces me to believe that that in *Jeremiah*, *ch.* 10. is as truly applicable to the now Romaniſts, as to the Jews of old.

All which ſeriouſly conſidered, and that though Supreme Magiſtrates have power moderately, and in meaſure, by wholſom Laws (not by Fire and Faggot, Tortures and Inquiſitions) to compel, and to ſecure the true Religion and undefiled, and their Realms profeſſing the ſame; yet I find no warrant *in Bibliis Sacris* for any power to tollerate and indulge any falſe Religion in their Dominions.

§ Concerning which I ſhall ſay thus in general, That though no mortal man hath rightful power to forbid Chriſts Spiritual Duties, the Worſhipping of God, Preaching his Word and Truth; yet I ſay firſt, that no Indulgence ought to be given by the Magiſtrate to any Sect whatſoever, whoſe Doctrins and Principles are not known, and therefore none to Quakers and Enthuſiaſts, whoſe Rule is not the Scripture, but the Light within them, which is darkneſs to others, if not to themſelves, and it may be *Hoſanna* to day, and yet *Chucifige* to morrovv. Then the Principles, by vvhich other Sects do

vvorſhip,

worſhip, being known, the legiſlative Magiſtrates, whether Monarchs, or Free States, are the Judges of them, how conſiſtent or inconſiſtent with Gods true Religion and Worſhip, and with the peace and wellfare of their own Dominions and Subjects, and accordingly may, or may not Indulge or Tollerate their Religion and Worſhip.

And therefore Princes ought to uſe great Caution, and to be very wary and circumſpect herein, for that ſins committed by others through our Example, Inſtigation, Connivnace or Tolleration, become ours by *juſt Imputation.* In *Naboths death*, the *Judges and falſe Witneſſes* were the next *Agents*, *Jeſabel* the *Plotter* only, and *Inſtigator*, 1 King. 21. 7, 13, 23. Yet ſhe is puniſhed for ſhedding *Naboths Blood*, though her hand was not upon him: Even in Courts of ordinary Juſtice it ſeems juſt, and is ſo in our Law, that not only the *Executioner*, but the *Plotter*, *Abettor*, *Inſtigator*, and *Concealer* of Treaſon, be puniſhed with death: Yea, ſee how far a leſs degree of participation brings guilt upon our Souls: The Rulers amongſt the *Jews* that but tollerated the breach of the Sabbath, are charged to have *prophaned the Sabbath*, Nehem. 13. 17. 18. Yea the leaſt Countenance given to Idolatry, makes culpable of Idolatry, 1 *Cor.* 10. 18, 21. To this agrees the Prohibition of St. *Paul*, *Communicate not with other Mens ſins*, 1 Tim. 5. 22. And that command, *Lev.* 16. 17. *Thou ſhalt rebuke thy Neighbour plainly, and not ſuffer him to ſin.* It is a Goſpel-Principle that Gods Children ought to be careful not only to eſchewe evil in their own perſons, but alſo to prevent it in othrss. A notable Example we have in the people of *Iſrael*, who (well knowing that God was a *Jealous God*,

Deut. 4. 24. Iſa. 42. 8.

*God*, and would not have his Glory communicated to others, nor his praiſe unto Graven Images) out of their abundant caution, minding the concerns of their Brethren as their own, when they heard Tidings how the *Rubenites*, *Gadites*, and half Tribe of *Manaſſeh*, had Erected an Altar, *not for Worſhipping*, (as they truly proteſted) but *for Memorial*; ſo fearful they grew of Gods Wrath, that they preſently diſpatched an Embaſſy to their Brethren to prevent their ſin. And ſee how pithily they deal with them: *Is the Iniquity of* Peor *too little for us, from which ye are not cleanſed to this day, that ye alſo muſt depart from following the Lord*, Joſh. 22. 17. Thus they in a ſhew only and appearance of evil, which we are commanded to abſtain from, 1 *Theſ.* 5. 22. and to reſiſt unto Blood ſtriving againſt ſin, *Heb.* 12. 4. The Concluſion is ſtrong, *What ſins of others we labour not within our Province, Power, and Compaſs to prevent, are ours in the guilt, as well as thoſe of our own perſonal Commiſſion.* The Reaſons are many, 1. We hazard our ſelves to infection, 1 *Cor.* 5. 6. *A little leaven leaveneth the whole lump.* 2. *Unto wrath, Come out of her my people, that ye be not partakers of her ſins, and that ye receive not of her Plagues, Apoc.* 4. 3. We hazard the Delinquents to obſtinate impenitency. We blemiſh our own fame and ſincerity. 5. *Quantum in nobis*, we encourage others to like exorbitancy in ſinful Worſhip, even in our common Laws; it is held maintenance, when a great perſon only by his preſence countenanceth a Cauſe. Saints of old were regularly ſcrupulous and abſtemious in this kind, *I have not ſate with vain perſons, neither will I go in with diſſemblers: I have hated*

*Qui non vetat peccare, quum poſſit Jubet.*

*hated the Congregation of evil doers, and will not ſit with the wicked*, Pſal. 26. 4, 5. Jer. 15. 15. 17. *I ſat not in the aſſembly of mockers, nor rejoye'd.* Did not *Elias* ſharply repove King *Ahab*, and the Commons of *Iſrael* for that error? He did not ſay, Why permit you not thoſe that will to ſerve the Lord, and thoſe that liſt to ſerve *Baal*? But, *How halt you between Two opinions? If the Lord be God, follow him; but if* Baal *then follow him*, 1 Kings 18. 21. Since it is confeſſed both by Proteſtants and Papiſts, That *there can be no God ſave the Lord*, Pſal. 18. 31. and he never meant *to ſurrender any piece of his Glory*, Iſa. 48. 11. but is ſo jealous of it, that he will be ſerved, and *only ſerved with all our Heart, and with all our Soul*, Deut 10. 12. I reckon, it cannot ſtand with a Magiſtrates duty to reverſe this Heavenly Decree, *Thou ſhalt Worſhip the Lord thy God, and him only ſhalt thou ſerve*, Mat. 4. 10. Deut. 6. 13. with eſtabliſhing Two Religions in the Realm. And the firſt precept forbiding more Gods than one, barreth all other ſervices of the ſame God, ſave that which himſelf hath appointed for himſelf? His commands relating to his own Worſhip are very ſevere, very ſtrict. *He that is born in the Houſe, and bought with thy Money, muſt need be Circumciſed*; *i. e.* Obſerve the whole Law, *Gen.* 17. 12. So the charge of Keeping the Sabbath is had upon the Father of the Family for all that are within his Gate, *Exod.* 20. 10. The Lord commandeth, *That if any perſon, Brother, Son, Daughter, the Wife of thy Boſom, or thy Friend, which is as thy own Soul, ſhall intice to Idolatry, or any City ſhall ſet up a new Worſhip, the one ſhall be killed, the other deſtroyed*, Deut. 13. 6, 9, 12, 15. To this belongeth

that precept, *to ſeperate the pretious from the vile*, Jer. 15. 19. and this, *viz. Not to ſow the Field with divers Seeds, nor to wear a Garment of divers things*, Lev. 19. 20. So *Moſes*, Deut. 22. 10. *Thou ſha't not plough with an Oxe and an Aſſe together*; which St. *Paul* thus expoundeth, 2 *Cor.* 6. 14. *Be not unequally yoaked with unbelievers.* Which the Apoſtle demonſtrates to be as abſurd and monſtrous, as that *righteouſneſs ſhall have fellowſhip with unrighteouſneſs, or light to have communion with darkneſs*, or that *Chriſt can have Concord with* Belial, or that the *Temples of God can have agreement with Idols*, and ſuch Temples are all good Chriſtians whom Legions of Luſts and Devils do not pre-poſſeſs, *Verſ.* 14, 15, 16, 17. Beſides, it cannot be denyed, but that they may, and will be *Snares and Traps*, if not *Stourges in our ſides*, and *Thorns in our Eyes*, Joſh. 13. 13. God fore-ſaw it, and fore-told it, and therefore made ſuch ſtrict commands againſt ſuch Medly-mungril Chriſtians, like thoſe of *Samaria*, who feared God, yet ſerved Idols, and like thoſe of *Iſrael*, who Swear by the Lord and *Melchom*, to hear as Proteſtants, but believe as Papiſts, to cry the Temple of the Lord, the Temple of the Lord, boaſting of the high Priviledges the Goſpel hath and doth afford us, and yet not to walk by the Rules, and Precepts thereof, which in plain *Engliſh* is to talk indeed like Saints, but in truth to do like Devils. Why then ſhould we hazard the Eternal welfare of our precious Immortal Souls upon nice points of Logick, upon *Peradventures*, and come at laſt, and when it is too late, unto an, Had *I wiſh'd?* Remember *Nehem.* 13. 23, 26. *Did not* Solomon *King of* Iſrael *ſin, by theſe things? yet amongſt many Nations was there no*

*King*

*King like him, who was beloved of his God, and God made him King over all Iſrael, nevertheleſs even him did ſtrange Women cauſe to ſin.*

§ Moreover, it hath been the practiſe of the Church in all Ages to caſt out the Leaven of contrary Doctrine and Profeſſion. In the time of *Enos* before the Flood, the Servants of God began to worſhip God by themſelves apart from the prophane Generation of *Cain*. *Iſhmael* was caſt out of *Abrahams* Houſe, becauſe he was a ſcorner of *Iſaack*; *Jacob* reformeth his Houſe, and putteth away the ſtrange Gods, *Gen.* 35. 2. *Joſhua* maketh the *Gibionites* hewers of Wood, and drawers of Water for the Houſe of God, *Joſh.* 9 19. *David* expelleth the *Idolatrous Jebuſites* out of *Jeruſalem*, 2 Sam. 5. 8. Aſa *put* Maacha *his Mother from her regiment, becauſe ſhe was an Idolatreſs, and brake down her Idols*, 2 Chron. 15. 16. *Joſias* put down the *Chemarins* a Sect of Idolatrous Prieſts, 2 *Kings* 23. 5. *Zerubbabel* would not ſuffer the adverſaries of *Judah* to build the Temple with them, but refuſed their ſervice, which they offered, *Ezech.* 4. 3. This was the Law, *Thou ſhalt make no Covenant with them, nor with their Gods, they ſhall not dwell in the Land, leſt they make thee ſin againſt me*, Exod. 23. 32, 33. *Deut.* 7. 2, 3, 4. *The Graven Images of their Gods ſhall ye burn with fire: Thou ſhalt not deſire the Silver and Gold that is on them, nor take it unto thee, leſt thou be ſnared therein; for it is an abomination to the Lord thy God.*

*Neither ſhalt thou bring an abomination into thy houſe, leaſt thou be an accurſed thing like it; but thou ſhalt utterly deteſt it, and thou ſhalt utterly abhor it, for it is a curſed thing*, Deut. 7. 25, 26. *Neither ſhalt thou ſet up any*

*Graven Image which the Lord thy God hateth*, Deut. 16. 22. Where Gods Ark is, there *Dagon* shall be thrust out of his place, and fall down before it, 1 *Sam.* 5.

§ One kind of vile and base Idolatry, when Men Worship their own Fancies; (as Papists, Quakers and Enthusiasts amongst others now adays do) observing, that for a Religion, which their deceived minds imagine; then may not Princes wink at corrupt and vitious Religion, which is an inward and ghostly worship of Idols, seeing no man; and therefore *no Prince can serve Two Masters*, Mat. 6. 24. Luke 16. 13. And the Service that Princes yield Christ in respect of their Royal vocation, consisteth in making Laws for Christ, which if they do, likewise for Antichrist, it cannot be salved, but that they serve *God* and *Mammon*, or rather cease to be Servants of Christ, in that they renounce their Master, by serving his Adversary: And they cannot but know, that silence provoketh, and sufferance imboldeneth their Subjects to forsake God, and his Church: Even as in civil Affairs the slacking of Justice doth maintain disorder; the life of the Law is penalty when duly executed; wherefore the great Law-giver to his own *Israel* useth such enforcements. Every state and Kingdom hath Refractories, whom nothing restrains but penalty, indeed penalties executed do scarce reform, yet is Treacle made up of such *Vipers*, for preserving others.

*All* Israel *shall hear and fear, and do no more presumptuously*; *Servility* is much in men of best inclination; they are not always led by the *Spirit* of *Ingenuity*, Psal. 51. 12. *Draco* his Laws are yet extant, their severity is deemed over rigorous, providing

Deut. 17. 13

death

death for least offences; Venities in some enormities is no less blamable, whilst Adultery laughs at the white sheet, or secures it self of redeeming that shame, with purse or power, *As offences grow though but in circumstances, so ought Penalties*, *Num.* 30. 32. 35. *Maxima peccandi illecibra est impunitatis spes*; There is no greater encouragement or enticement to sin, than hope of Impunity. Some wise Men begin to think, as that Sage Politician spake by occasion of *Nerva's* remisness in Government: *Præstat vivere ubi nulla, quam ubi omnia sint licita.* It's better to live in that state where nothing, than where all things are lawful, *David* was so far from suffering the worship of any strange God within his Realm, that he protesteth, *Their offerings I will not offer, neither make mention of their names within my lips*, Psal. 16. 4. When would he, think you, confirm their Honour and Service with his Royal Authority, that thus disdained them common civility, he had a more Ennobled Spirit, more Divine Principle, and would shew it by the sublimity of his Actions, scorned *to know wicked persons*,, *or to let them tarry in his sight*; he was engaged to do something more than ordinary, being called to be Gods own Anointed, and that the observation of Gods Laws was the noblest Ornament of His Majesty, and that the Law was expres against it. *Make no mention of the names of other Gods, neither let it be heard out of thy mouth*, Exod. 23. 13.

*Quo major summo plus laborabo ut the Sun.* Josh. 23. 7. Deut. 12. 31. Num. 32. 38

The good Kings of *Juda* were favoured and blessed of God, for walking in the Ways of *David* their Father, and purging the Land from all Sacrifices and Ceremonies not prescribed by *Moses's Law:* Contrariwise *Solomon* was

rejected for admitting other Gods to be ſerved within his Dominions, beſides the *God* of *Iſrael*; though this tolleration was granted, in reſpect of his own Wives that were ſtrangers, *Nehem.* 13. 26. *Jerobоams politick deviſe* to Worſhip the ſame God in *Dan* and *Bethel*, after a new manner, turned to the deſtruction of himſelf and his Poſterity: Therefore *Jehoſaphat* reproved by *Jehu*, viſited his Kingdom from *Berſheba* to *Mount Ephraim*, and brought his people back unto the Lord God of their Fathers, 2 *Chron.* 19. 2, 3. That the falſe Prieſts and Prophets did ſo over-bear the true Prophets of God, *Jeremiah*, *Ezechiel*, &c. to the ruine of the City and Kingdom, was the fault of *Jehoiakim* and *Zedekiah*. And at this day it is the fault and folly of *Chriſtian Kings* that ſuffer the grand Seignior of *Rome* to impoſe upon them, and that the *Church* of *Rome* is not either reduced to her primitive truth, and purity from which ſhe is degenerated and brought to better conformity with the truly Holy, Catholick and Apoſtolick Church, or elſe demoliſhed as the *Jewiſh* Synagogue was.

§ *Gratian* at his firſt entring finding all places full of *Arrians*, and the Laws of *Valence* his Unkle making for them, fearing ſome general Tumult, if he ſhould preſently deſtroy ſo many, gave leave, *That every Religion might have Churches and Oratories* with *Freedom* and *Immunity*. But being once ſettled and joyned with *Theodoſius*, he commanded that all *Hereſies ſhould keep ſilence for ever*, as interdicted by the Law of God and Man, That none ſhould any longer teach or learn prophane Doctrin. *Cod.* 1. *Tit.* 5. *lege omnes.*

The

The ſame prohibition did *Arcadius* and *Honorius* continue with great ſeverity: *Let all Heretecks underſtand, that all places muſt be taken from them as well Churches as other places, and of private Houſes alſo: In all which let them be debarr'd from ſervice, both by night and by day; the Lord Deputy to be fined* 100 l *if he permit any ſuch thing in ſight or in ſecret.* Ibid. lege cuncti. *Theodoſius* the younger, and *Valentinian* his Couſin, compriſing a long Bed-roll of ſundry ſorts of Hereſies, appointed, *That no where within the Roman Empire their Aſſemblies or Prayers be ſuffered, and that all Laws made to prohibit their meeting ſhould be revived and ſtand good everlaſtingly.* Ibid. lege Ariani.

The *Papiſts* in the time of *Queen Elizabeth* wrote divers Books, and uſed many Arguments againſt the Oath of *Supremacy*, and for a *Tolleration* of their Religion; alledging the Examples of other Countries; *and admoniſhing Her Majeſty, that ſhe muſt anſwer to God, not only for things done by her command and knowledg, but for whatſoever is done unjuſtly by her Name and Authority, though ſhe never knew thereof*; but Her Majeſty (reſpecting her duty, and account that *ſhe was to make to God of all things done in the fleſh, whether they were good or evil*) denied to bear the burden of their wicked abuſes, and poiſoned errors; which no civil Magiſtrate can avoid, that permitteth their ſinful Maſſes, and licenceth their wicked Rites, becauſe the ſeeing and ſuffering their Impieties (having power to ſuppreſs and hinder them) is a plain conſent, and in a manner an open Communion with their unfruitful works of darkneſs. The downfall of *Ely*, a dear Servant of God (once a Judg in *Iſrael*) for Connivence only, and fooliſh Pity, (where even

even Bowels of Nature might ſeem, if not to diſpence with ſevereties, yet to excuſe his lenity ) Scriptures have Regiſtred for our warning and terror. And if Religion be not as meer a Fable as any in *Æſop*, the greateſt Governments in the World will one day be called to a moſt ſevere Account for their ſo doing.

§ That other Countries and Kingdoms otherwiſe affected in Religion than themſelves, were nevertheleſs contented to ſuffer their ſervice vvithin their Dominions, prevailed not vvith *Queen Eliz.* ſhe vvell conſidering, that their doings could be no warrant nor diſcharge for her who was not to imitate the Vices, but the Vertues of Princes. Beſides that in ſuch tolleration they did well, ought firſt to be proved before their Examples ſhould be urged, as they were in her days. It being the duty of every Prince to conſider and do what every Prince ought to do by Gods Law, and not regard what other Princes pleaſe to do what ſeemeth beſt in their own Eyes. And Her Majeſty for ſo refuſing to countenance their Religion deſerved more countenance and protection with God, and praiſe with Men, for that in guiding her people ſhe rather embraced Chriſtian Piety, than irreligious policie, and choſe rather to walk by Gods Precepts, than by the ill Example of other Princes. Beſides, Her Majeſty well knew, that amongſt the *Germans* and *Helvetians* (Examples in their Writings urged) many *Dukes*, *Landt-graves*, *Marqueſſes*, *Counts*, yea *Biſhops*, *Barons*, *Abbots*, and Gentlemen had Regal Juriſdiction within their reſpective precincts: And it is no news to ſee divers Laws under divers Lords, and divers Religions under divers Regiments. As for any other Countries or Kingdoms ( as *Polonia*, *Hungaria*, *&c.* ) not able without Blood and War to reduce their Countries to the profeſſion of the

the true Faith; neither may we reprove them as negligent, nor the Papists alledge them as warrantable Examples, since not their own fault, but other mens force keepeth them from attempting any redress by their Princely power, which the Nobles restrain, and the Commons receive with this Proviso, that their accustomed freedom of Conscience be no ways prohibited, nor interrupted. Other Examples of *Turks*, *Pagans*, *Arrians*, and the like, are unfit for Christians. *David*, *Josiah*, and other Kings of *Judah*, are to be imitated in this not *Saracins*. *Moses* and other Holy Writers are very plain and positive against this dawbing with untempered Morter, *Exod.* 23. 13, 32, 33. *Deut.* 12. 2, 3. *Deut.* 13. 6. *Jer.* 15. 19. *Deut.* 12. 10. *Come out from among them, and be ye seperate, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my Sons and Daughters saith the Lord Almighty*, 2 Cor. 6. 17, 18. Levit. 36. 12. Isa. 52. 11. Was not the *Church* of *Thyatira* (otherwise beautified with many Graces) highly blamed for suffering the *false Propheteſs* to teach, and to seduce. *I know thy Works, and Charity, and Service, and Faith, and Patience,* (all excellent Graces) *notwithstanding I have a few things against thee, because thou sufferest that Woman* Jezabel, *which calleth her self a Propheteſs, to teach and to seduce my servants to commit Fornication, and to eat things sacrificed unto Idols*, Rev. 2. 19, 20. which fearful Effects made *Constantine* to decree, *That all Temples of Heretick should without any denial be overthrown, and in no place publick or private should their Assemblies be suffered. Jovinianus* refused to govern those that were not sound in Faith. *Socrat. lib.* 5. *c.* 1. The privateness of the place

when

when the fact is ill, acquitteth not the doer from sin; nor excuseth the permitter from negligence. No Corner so secret, no Prison so close, but their Impieties there suffered do offend God, infect others, and confirm their own frowardness.

Private permission of error is unlawful as well as publick, if Popish Religion be good. Why should it lack Churches? If it be naught why should it have Corners? St. *Paul* hath put in a Caviat against that slight of permitting, which in truth is consenting, *Rom.* 1. *Ely* reproved his Sons, yet was sharply punished of God for his Indulgence, which is all one with Connivance, 1 *Sam.* 2. 22. St. *John* saith, *He that receiveth into his house, or biddeth an Heretick God speed, is partaker of his evil deeds.* Eph. 2, 10 11. How then can Kings bear with your Sacrilegious prophaning of the Lords Supper, and forbidding Gods own Word to be read, and licence the rest of your Impieties, and Blasphemies, and hope to be free from your plague? When *Valentinian* the younger was requested to wink at the renewing of an Altar for the *Pagans* in *Rome*; St. *Ambrose* disswaded him in these words. *All men serve you that be Princes, and you serve the Mighty God. He that serveth this God must bring no dissimulation, no Connivance, but faithful zeal, and devotion; he must give no kind of consent to the worship of Idols, or other superstitious or prophane Ceremonies, for God will not be deceived nor mocked, who searcheth all things, even the secrets of our Hearts.* Ambrose lib. 5. Ep. 30. Now what account will God exact for his Name blasphemed, his Word exiled and wrested, his Decalogue dockt, his Sacraments curtal'd and prophaned? And what answer must be made for the ruine of Faith, har-

vest

veſt of ſin, murder of Souls conſequent always to the publick freedom of Idolatrous and Superſtitious Worſhip and Hereſies, which ought to be fully conſidered, and wiſely prevented by Chriſtian Magiſtrates, who muſt as well as the meaneſt of their Vaſſals give an account of their Stewardſhips when called thereunto at the day of their Account.

§ When *Mary* (afterwards Queen of *England*) earneſtly beſought her Brother King *Ed.* 6. both by her own Letters, and by the mediation of the Emperour, *That ſhe might have the free uſe of* Maſs *in her Family, alledging her Conſcience for it, that her Houſe was her Flock,* &c.: *The King by his Council made anſwer, that it was well liked, that her Grace ſhould have her Houſe or Flock, but not exempt from the Kings Laws and Orders; neither may there be a Flock of the Kings Subjects, but ſuch as will hear and follow the voice of the King their Shepherd: God diſalloweth, Law and Reaſon forbiddeth it, Policy abhorreth it, and her Honour may not require it: However, at her earneſt intreaty and deſire made in the* Emperors *Name, thus much was granted, and no more, that for his ſake, and hers alſo, it ſhould be ſuffered and winked at, if ſhe had the private Maſs uſed in her own Cloſet, for a ſeaſon, until ſhe might be better informed, whereof was ſome hope, having only with her a few of her own Chamber; ſo that for all the reſt of her Houſhold the Service of the Realm ſhould be uſed, and no other. After this was granted in Words, the Emperors Ambaſſador deſired ſome Teſtimony of the Promiſe under the Great Seal, which being denied, he deſired to have it by a Letter; which was alſo denyed, but not without ſhewing ſound reaſons, that he perceiving it to be*

*denyed with Reason, might be the better contented with the answer.* But when there was ill use made of this Indulgence and Connivance, her Chaplain taking too great a liberty by publick Celebration of the Mass out of her Presence, was sent for by the Council, imprison'd &c. for whom, though her Grace mediated by many earnest Letters, both to the King and his Council; yet did his Majesty signifie to her by a Letter dated 24. *January* 1550. *That though he had for a while connived, that she might be brought as far towards the Truth by Brotherly love, as others were by Duty, and in hope of her amendment; yet now if there be no hope, why should there be sufferance?* Alledging also, *That his charge was to have the same care over every mans Estate, that every man ought to have over his own: And that in her own House, as she would be loath, openly to suffer one of her Servants, being next her, most manifestly to break her Orders; so must she think in his state, it would prejudice him to permit her so great a Subject not to keep his Laws, that her nearness to him in Blood, her greatness in Estate, and the condition of the Time made her fault the greater. The Example is unnatural, that our Sister should do less for us than our other Subjects, the Case slanderous for so great a person to forsake our Majesty.* And therefore 24. *Aug.* 1551. He sent Commissioners to signifie to her, *That His Majesty did resolutely determine it* just, necessary *and* expedient, *That her Grace should not in any ways use or maintain the private Mass, or any other manner of service than such as by the Law of the Realm was authorized and allowed.* So resolute was this young *Josiah*, this Noble pious Prince, though his dear Sister, and the next Heir of the Crown, had divers times offered

offered her Body at the Kings Will, rather than to change her Conscience.

Queen *Eliz.* as in other things, so in Religion, was according to her assumed Motto *semper eadem*, never suffering the least Innovation thereof; and therefore, as in the first Year of her Reign, she took great care that those Protestants which then began to frame a new *Ecclesiastical Policy*, being transported with a humour of Innovation, should be repressed betimes; and that but one only Religion was to be tollerated, lest diversity of Religions amongst the *English* (a stout and Warlike Nation) might minister continual Fuel to Seditions: So in the second Year of her Reign, when the Emperor and Catholick Princes by many Letters made earnest intercession, that the *Bishops* and other *Ecclesiasticks* displaced for refusing the Oath of *Supremacy* (which notwithstanding most of them had Sworn unto and taught in their Sermons, and writ in defence thereof in the Reign of *King H.* 8. might be mercifully dealt withall, (there being, as themselves had written and calculated, above 9400. *Ecclesiastical preferments*, and not above 189. displaced, whereof 14 were *Bishops*) & that Churches might be allowed to the Papists by themselves in Cities; she answered: 'That although those *Popish Bishops* had insolently and openly repugned against the Laws and 'Quiet of the Realm, and did still obstinately reject 'that Doctrin, which most of them under *H.* 8. and *E.* 6. 'had of their own accord with heart and hand publickly 'in their Sermons, and Writings taught unto others, 'when they themselves, were not private Men, but pub-

*Angli Bell. in præfat. nec rectis sensu detorquentur.*

'lick Magiſtrates; yet would ſhe for ſo great Princes ſakes 'deal favourably with them, though not without ſome 'offence to her own Subjects: But to grant them Churches 'wherein to celebrate their divine Offices apart by them-'ſelves, ſhe could not with the ſafety of the Common-'Wealth, and without wrong to her ovvn Honour and 'Conſcience; neither vvas there any cauſe vvhy ſhe ſhould 'grant them, ſeeing *England* embraced no nevv or ſtrange 'Doctrin, but the ſame vvhich Chriſt commanded, the 'Primitive, and Catholick Church received, and the an-'cient Fathers vvith one Mind and Voice approved, and 'to allovv Churches with contrary Rites and Ceremo-'nies; Beſides that, it openly repugned the Laws eſta-'bliſhed by Authority of Parliament, were nothing elſe 'but to ſow Religion out of Religion, to diſtract good 'Mens minds, to cheriſh factious Mens humours, di-'ſturb Religion, and the Common-Wealth, and min-'gle Divine and Humane things, a Thing, Evil in Deed, 'but in Example worſt of all, to her own good Sub-'jects hurtful, and unto themſelves, to whom it is grant-'ed, neither greatly commodious, nor yet at all ſafe: 'She was therefore determined out of her natural Cle-'mency, and eſpecially at their requeſt to be willing 'to *heale the private inſolency of a few*, by much Con-'nivance, yet ſo as ſhe might not encourage their obſti-'nate minds by her Indulgence.

§ 'When *Suſſex* treated with the Emperor *Maximilian* 'on the Articles of Marriage between Arch-Duke *Charles* 'his Son, and Queen *Eliz.* both Father and Son did re-'quire, That a publick Church might be allowed, where-'in Divine Service might be celebrated to him and his, 'after the *Romiſh* manner: When this would not be granted,

'granted, then that in ſome private place in the Court he 'might peaceably uſe his Service of God, (as was per-'mitted to *Popiſh Princes Ambaſſadors* in their Houſes) 'and that with theſe Conditions, That no *Engliſh* Man 'ſhould be admitted thereunto, and neither he, nor his 'Servants ſhould ſpeak againſt the Religion received in '*England*, or favour thoſe that did ſpeak againſt it: That 'if any diſpleaſure ſhould ariſe in reſpect of Religion, 'he ſhould be preſent with the Queen at Divine Service, 'to be celebrated after the manner of the Church of *Eng-'land*: Unto this the Queen anſwered, That if ſhe 'ſhould grant this, ſhe ſhould offend her Conſcience, 'and openly break the publick Laws of her Realm, not 'without great peril both of her dignity and ſafety. 'The ſame Princely, Pious, and immovable Reſolution 'ſhe held, when in the like Treaty of Marriage between 'her and the Duke of *Anjou*, where Tolleration of the 'Roman Religion being much preſſed and inſiſted on, 'both by the Queen his Mother, and by *Charles* the *9th.* 'King of *France*, his Brother, Queen *Eliz.* (though 'it were ſuggeſted, that the Romiſh Religion was not 'deeply rooted in the Dukes mind, being but young, and 'for that he was Educated under *Carnlette*, a perſon not 'averſe from the Proteſtant Religion, and that by de-'grees he might be brought to the Proteſtant profeſſion; 'and many other and great advantages would thereby 'accrew to the good of the Reformed Religion) an-'ſwered, (as well beeame Gods Vice-gerent in her Do-'minions) That although the outward Exerciſe of Chri-'ſtian Religion might haply be tollerated with different 'Rites and Ceremonies amongſt the Subjects of one and 'the ſame Kingdom; yet a different, yea a flat contrary

'Exer-

'Exerciſe between the Queen (who is the Head of her 'people) and her Husband, might not only ſeem perilous, but alſo altogether abſurd; ſhe prayed them to 'conſider with equal Ballance, on the one ſide her own 'hazard, and on the other ſide the Duke of *Anjou's* 'Honour: By Tollerating his Religion, ſhe ſhould break 'the Laws eſtabliſhed, give offence to her beſt Subjects, 'and encouragement to her worſt; which things would 'certainly over-weigh the Duke of *Anjou's* Honour: 'If the Duke would water more plentifully the Seeds of 'the purer Religion, already ſown, and ſuffer more to 'be ſown, he ſhould ſoon ſee, that it would be unto him 'a moſt high Honour. At length it came to this Iſſue, 'That if ſo be the Duke would be preſent with the 'Queen, at the Celebration of Divine Service, and not 'refuſe to hear and learn the *Inſtitutions of the Proteſtant* '*Religion*; ſhe would aſſent, that neither the *Duke* nor 'his Family ſhould be conſtrained to uſe the Rites and 'Ceremonies of the Church of *England*, nor moleſted for 'other Divine Rites, not openly and manifeſtly repugnant 'to *Gods Word* ſo as it were done in a certain private place, 'and no occaſion given to the *Engliſh* to break the Laws 'eſtabliſhed. *Foix* ſtuck at the Word, the *Word of God*; 'for whoſe ſatisfaction the *Queen* commanded inſtead of '*Gods Word* to put in *Gods Church*, which when it liked 'him worſe, and for it would have had to be put in the '*Catholick Church*; the *Queen* flatly and ſtoutly refuſed 'it, and ſo by degrees it cooled. Her religious care 'herein was alſo ſo great and ſteady, that *Walſingham* 'her *Ambaſſador* had ſecret Inſtructions, That if the 'Duke of *Anjou* ſhould be content to omit in that Trea-'ty that point concerning *Tolleration of Religion*, yet

would

'would the *Queen* bind him in ſuch ſure caution, that 'he ſhould not require it at any time after.

§ Of the ſame opinion was *King James Anno* 1596. in the Caſe of *Huntley Angus*, and *Arrol*, Popiſh Lords, who though they would have betrayed the Kingdom to the *Spaniard*; yet the King being willing afterwards to have them return, (though Guilt had made them Fugitives) and being returned, the King writ thus to *Huntley*, *viz.* 'My Lord, I am ſure you conſider, and do remember, how often I have incurred Skaith and hazard for 'your cauſe; therefore to be ſhort, reſolve you either 'to ſatisfie the Church betwixt that day that is appointed, without any more delay, or elſe if your Conſcience be ſo Kittle, as it cannot permit you, make for 'another Land betwixt this and that day, where you 'may uſe freely your own Conſcience, your Wife and 'Barnes ſhall in that Caſe enjoy your Living, but for 'your ſelf look never to be a *Scottiſh* Man again; deceive not your ſelf to think by lingring of time your 'Wife, and your Allys, ſhall ever get you better Conditions: And think not, that I will ſuffer any profeſſing 'a contrary Religion to dwell in this Land.

Afterwards when His Majeſty came to the Crown of *England*, which was *May* 14. 1603. he declared to his Parliament there 19. *May* 1603. 'That the Po- *Li. c. 1.*
'piſh point of Doctrin is that Arrogant and Ambitious Supremacy of their Head the *Pope*, whereby he not only claims to be Spiritual Head of all Chriſtians, 'but alſo to have an Imperial civil power over all Kings 'and Emperors, dethroning and deepowning Princes 'with his Foot as pleaſeth him, and diſpenſing and diſpo-

'ſing

'ſing of all Kingdoms and Empires at his appetite. 20 The 'other point which they obſerve in continual practiſe, is 'the Aſſaſſinates and Murders of Kings, thinking it no 'ſin, but rather a matter of Salvation to do all Actions 'of Rebellion and Hoſtility againſt their natural Sove-'reign Lord, if he be once accurſed, his Subjects diſ-'charged of their fidelity, and his Kingdom given a 'Prey by that *Three Crowned Monarch*, or rather *Monſter* 'their Head.

Which Poſitions of theirs the Gun-powder-traitors, within Two Years after made good, after which time he was not only willing, whilſt he lived, that we ſhould pray to God as was done in the days of Great *Eliz.* that he would keep us from all Papiſtry, and that he would preſerve us from the *Pope* as well as from the *Turk*, in as much as the *Pope* laboured to dethrone Chriſt, as well as the *Turk* did; but he required further of us: That we ſhould pray God to ſtrengthen his Hands, and the Hands of his Nobles and Magiſtrates in the Land to cut off the Papiſts, to root them out of the Confines and Limits of the Kingdom; proteſting in Parliament, that he could not permit the increaſe and growth of Popery, without betraying the liberty both of *England* and *Scotland*, and of the Crown in his poſterity, and did declare in his Speech in Parliament 1605. That none of thoſe that truly know and believe the whole Grounds and School-Concluſions of their Doctrine can ever prove good Chriſtians or good Subjects. *Vide* his Works 504. Nay farther, in the Second Year of his Reign *ter' tr'* upon a falſe rumor being ſpread, that His Majeſty intended to grant a Tolleration to Papiſts; he commanded all the Judges, with divers of the greateſt

*In the Prayer to be made 5. Novemb. for the Gun-powder-treaſon.*

greateſt Nobility, *viz.* Lord Chancellor, Lord Treaſurer, and to Aſſemble in the Star-Chamber to receive their opinions upon theſe and other points; at which time the Lords ſeverally declared, how the King was diſcontented with the ſaid falſe Rumor, and had made but the day before a proteſtation unto them, that he never intended it, and that he would ſpend the laſt drop of Blood in his Body before he would do it: And prayed, that before any of his Iſſue ſhould maintain any other Religion than what he truly profeſſed and maintained, that God would take them out of the World. *Vide Sir George Crokes Reports part. 2. ter. tr. Anno 2 Jac. Reg. in Banco Regis.*

§ When a Match with *Spain* was propounded to *King James* for *Prince Charles*, and there with an Article deſired for a Tolleration of the Popiſh Religion, which when King *James* had propounded to the Arch-Biſhop of *Canterbury*, 1623. the Arch-Biſhop did write his Sentiments to *King James*; in which Letter *He beſought His Majeſty to take into his conſideration, what your Act is, and what the Conſequence may be by your Act; you labour to ſet up the moſt Damnable and Heretical Doctrine of the Church of* Rome, *the* Whore *of* Babilon. *How hateful it will be to God, and grievous to the good Subjects, the profeſſors of the Goſpel, that your Majeſty, who hath often diſputed, and learnedly written againſt thoſe, ſhould now ſhew your ſelf a Patron of thoſe wicked Doctrins, which your Pen hath told the World, and your Conſcience tells your ſelf, are Superſtitious, Idolatrous and Deteſtable. Beſides this Tolleration which you endeavour to ſet up by your Proclamation, cannot be done without a Parliament, unleſs your Majeſty will let your Subjects ſee that you will take unto your ſelf ability to throw down the Laws of the Land at your*

*pleaſure*, &c. prout. *King James not long after*, viz. 23. Ap. 1624. *returns this Anſwer to a Petition of his Parliament touching Recuſants*, viz. *What my Religion is, my Books declare, my profeſſion and my behaviour do ſhew; and I hope in God I ſhall never live to be thought otherwiſe; ſure I am, I ſhall never deſerve it: And for my part I wiſh that it might be written in Marble, and remain to poſterity as a mark upon me, when I ſhall ſwerve from my Religion; for he that doth diſſemble with God, is not to be truſted by Man. My Lords, I proteſt before God, my Heart hath bled, when I have heard of the increaſe of Popery; and God is my Judg, it hath been ſo great a grief unto me, that it hath been like Thorns in my Eyes, and Pricks in my ſides, ſo far have I been, and ever ſhall be, from turning any other way. And my Lords and Gentlemen, you all ſhall be my Confeſſors, if I knew any way better than other to hinder the growth of Popery I would take it, and he cannot be an honeſt man, who knowing as I do, and being perſwaded, as I am, would do otherwiſe.*

The Romiſh Catholicks for want of this liberty and tollerance in the time of Queen *Eliz.* and ſince have made and written many bitter Complaints and Invectives againſt the Rigour of our Penal Laws *&c.* I could requite them by commemorating the flames they kindled in *England* to burn their Brethren to duſt: How *Pius Quintus* conferred *England* on *Philip* II. King of *Spain*, and approved as an Act lawful by *Azorius. Inſtit. Mor. part.* 2. *lib.* 11. *c.* 5. And how many Princes they have diſplaced, poiſoned and murdered.. *Rex Talionis.*

The

The Holy House which the Friars have planted in *Spain*, resembling the Torments of *Nero* his Garden, the Massacres of *Provence*, *Piedmont* of old, and of late, and of *Paris*, where they murdered Men, Women and Children by Thousands, against the very Grounds of all Equity, Piety, Charity, and Humanity, without Convicting, Accusing, or so much as Calling them before any Judg, to hear what was misliked in them. And when was any of this put in Execution, some of it, even the 24 *Aug.* 1572. the very Year that *Charles* IX. the *French* King pretending great kindness to the Protestants, had in Testimony thereof desired a Confederacy at *Blois* with Queen *Eliz.* and the Princes of *Germany* in favour of them, whom notwithstanding he had secretly and treacherously designed to the slaughter? For no sooner were the Articles of Confederacy agreed on, (which was the 11th. of *April*) and confirmed by Oath by the Queen at *Westminster* 15. *May* in the presence of *Montmorency*, stiled the first Christian Prince, and accounted the most Noble Family of all *France*; who also again earnestly sollicited the Marriage with the Duke of *Anjou*; but for that they could not agree about the Exercise of Religion, he hasted into *France* to the Marriage of *Henry* of *Navarre*, and Madam *Margarite* the *French* Kings Sister. To this Marriage, in pursuance of the said Bloody Design, were invited the Queen of *Navarre*, and all the choicest of the Protestants, and also *Burleigh* and *Leicester* out of *England*, (pretending Honour to them) and the *Palatine Elector's Sons* out of *Germany*, that being brought into the snare, both they, and with them the Protestant Evangelical Religion, might with one stroak, if not have had their Throats cut, yet at least

receive a Mortal Wound: For no ſooner was the Marriage Solemnized, but that barbarous Maſſacre of *Paris*, and the Bloody Butchering of the Proteſtants throughout the Cities of *France*, upon men of all Eſtates, was curſedly put in Execution, and that within Two days after. *Mota: Fennelon* the *French* Ambaſſador had propounded the Marriage between Queen *Eliz.* and the Duke of *Anjou* at *Kenelworth. Camb. Eliſab.* 162. Which conſidered, I cannot but wonder to hear you thus complaining at the Fatherly Chaſtiſement wherewith this Realm ſeeketh your amendment, and ſucketh not your Blood. Compare the penalties which you fret at, with the Laws of former Emperours; and you will ſee how eaſie they are in reſpect of their ancient Edicts; 'which reſtrain-'ed ſuch as did forbear to communicate with the 'Church of Chriſt from buying, ſelling, diſpoſing, be-'queathing Goods or Lands by will or otherwiſe, yea 'from receiving any Legacies, or enjoying their Fathers 'Inheritance, the place where Schiſmatical Service was 'ſaid, Chappel or Houſe to be forfeited, and the Biſhop 'and Clergy-man to pay 16 *l.* weight in Gold, or to be 'baniſhed. *Cod. l.* 1. *Tit.* 5. *Mamcheos Ibid.* 8. *Cunctí. St. Auguſtin Ep.* 48. When it was expected, by reaſon of the goodneſs of his Nature, that he ſhould mediate for ſome of theſe penalties to be releaſed, gave this quick and ſmart anſwer: Nay, marry let Princes in Gods Name ſerve Chriſt in making Laws for Chriſt.

§ It was, in the days of Queen *Eliz.* objected, That for want of the Exerciſe of a Religion, many ſorts want things neceſſary to Salvation, and many are forced to things which Bring Damnation. *Sol.* We do not know what thoſe things neceſſary to Salvation are, which this Realm

Realm wanteth. *Receive with meekneſs the Word that is graſted in you, which is able to ſave your Souls*, 1. Jam. 21. So long as we refuſe no part of the Goſpel, *which is the power of God for the Salvation of every Believer*, Rom. 1. 16. all other Wants ſignifie little. St. *Paul* doth warrant us, *That the Scriptures are able to direct and inſtruct Salvation by Faith in Chriſt Jeſus*, 2 Tim. 3. 15, 16. leſs we believe not, more we need not, dream you what you liſt of Salvation and Damnation. *The Comfort of the Scriptures ſhall nouriſh our Hopes*, Rom. 15. It is you, not we, that keep back half the Communion one of the Commandments, and the publick uſe of the Scripture, the very Rule and Guide to Salvation.

*As lawful for Proteſtants as Papiſts to compel.*

§ It grieves you ſore, that any of your Tribe ſhould be invited againſt their Wills to frequent our Sacraments or Service, and that any mans Conſcience ſhould be forced: Then why did you force Numbers with extream violence to recant, and forſwear the perſwaſion of their Faith? *What Reaſon can you bring that you may compel others, and none muſt compel you? Where got you that exemption?* or if *Compulſion* be lawful for both ſides alike: Why ſtorm ye ſo much at our eaſie penalties, and thoſe ſeldom or never put in execution, when your ſelves are juſtly charged with many cruel, and unchriſtian Butcheries and Tragedies? your Inquiſiting, your Burning, your Murdering of *Thouſands*, without any reſpect of Innocent or Ignorant, is indeed very lamentable. This kind of compelling which Queen *Eliz.* uſed, and our Laws ſtill preſcribe, cannot be denyed to be Charitable, and to be reſembleable to that Co-action, which the Scriptures

ptures commend in *Joſiah*, which the moſt virtuous Emperours followed in the Primitive Church, and which St. *Auſtin*, upon deep debating the cauſe, found allowed by God himſelf as the chiefeſt point of that Service which he requireth of Chriſtian Princes. As much as they are troubled with Compulſion, when it is uſed againſt themſelves, yet they can glory in it when they uſe it againſt others; Witneſs *Peter Dameſius* the *French* Kings Ambaſſador to the Council of *Trent*, who in his ſolemn Oration to that Synod, vapoured, that the Kings of *France* had never ſuffered any Sect in any part of *France*, nor any but Catholicks; yea, have procured the converſion of Strangers, Idolaters and Hereticks, and have conſtrained them with pious Arms to profeſs the true and ſound Religion, (*rectius Hereſie.*) He ſhewed how *Childibert* compelled the *Viſigothes* (who were *Arrians*) to joyn themſelves to the Catholick Church; and how *Charles* the Great made Wars 30 Years with the *Saxons* to reduce them to Chriſtian Religion. *Conf. Tr.* 186. Our Sacraments, Service and Sermons, are reformed according to the *Conſtat* of *Chriſts Will* and *Teſtament*, and therefore ought to be uſed and frequented, and perſons may be compelled to frequent them.

To come yet nearer home, & unto our own days; What are the perſecutions of the *Hugonots* & *Hungarians* at this day, but Compulſions, & thoſe contrary to ſeveral Edicts, Agreements and Sanctions of their Princes, which thereby (beſides their juſt right derived from God himſelf) become their juſt due, and ought as Inviolably to be kept as well on the Princes as on the Subjects part. God never brake his Covenant made with his people; and Princes ought as ſolemnly in this to Imitate their God,

and

and their Lord, whoſe Vice-gerents they are, and ought not to tranſgreſs or go beyond their Commiſſion. Nothing of this kind can ever be claimed from, or objected juſtly againſt our Proteſtant Kings or Parliaments. I will not look far back, nor mention thoſe ſolemn curſed Oaths ſome of our European Princes have taken to deſtroy and extirpate Hereticks, *i. e.* Proteſtants Root and Branch.

I ſhall here only call to mind the Edicts of *Nantez* made by *H.* 4. as a particular Irrevocable fundamental Law. In purſuance whereof Commiſſioners were ſent into all Provinces to execute the ſame, which being done in due form, the Commiſſioners returned the Execution thereof into the Hands of the King to ſerve as a Rule and Standard in all future Debates which might happily ariſe on that Subject. Now to tell of all the violations of this Edict at the Inſtigation of the Jeſuitical Clergy would fill a Volume, therefore I ſhall ſtint it to a few of many.

New Commiſſioners ſince 1660. being Commiſſioned, are commanded to Execute the Acts of Council made in Conſequence of that Edict, which are no other than ſo many violations of the ſame. The Council *Anno* 1662. paſt an Act, that the Proteſtants ſhall not be admitted before the Commiſſioners to prove the right for the Exerciſe of their Religion by Inqueſts or Witneſſes, even although the Witneſſes be Roman Catholicks, whereby they have loſt near Three parts of Four of all their Churches.

*Provence*, which had 15 or 16. Churches, is now reduced to 4. *Grex* which had 23 Churches hath now but 2. In all *Bretaigne* remains but 2. High and low *Languedock* are

are reduced to half their Number. *Poictu* which had 61 indiſputable Churches, is now reduced to 13. by an Act of 6. *Auguſt* 1665. and ſo of divers other Provinces.

By which means the Proteſtant Religion ſuffers more than by any Pariſian Veſpers: The Proteſtants being neceſſitated either to live without any publick Exerciſe of their Religion, or through infinite dangers and inconveniencies to wander 50. or 60. Miles diſtant from them.

One Act of Council hath robbed them of the liberty of praiſing God by forbidding ſinging of Pſalms, even privately in their Houſes. *May* 6. 1659. *March* 17. 1663.

Another Act hath deprived them of the comfort of paying their laſt duty to their Dead with any conveniency; compelling them to bury clandeſtinely, and in the night. Inhumanity beyond that of Heathens. 7. *Aug.* & 3. *Novemb.* 1662.

Another hath diveſted Proteſtant Magiſtrates, what ever be their charge or quality of the priviledge of preſiding in their Courts. *Sect.* 1663.

Another hath taken away all means of Inſtructing and Educating their Children, leaving them at moſt (and that only in ſome places) the ſmaller Schools, where is only taught to Write, Read, Compt; as if ſtudy of Religion were incompatible with the ſtudy of Humane Sciences. 26. *Feb.* 1663.

Another hath reſtrained the liberty of Printing any Book in favour of the Religion without obtaining an *Imprimatur* from the Kings Council, and how likely they are to obtain that is not hard to gueſs. 29. *Jan.* 1663.

Another

Another ordaineth Parents to give Penſions to their Children who turn Papiſts, although the Children will not dwell with them. *Declaration* 24. *Oct.* 1663. *and Acts of Council* 30. *Jan.* 1665. As if paternal Authority were nulled by Childrens Apoſtacy; forgetting, that Chriſtian Religion doth not abſolve Slaves from their Subjection to their Maſters, yet *Dominus Deus veſter Papa* can diſcharge Children of their obedience which they owe to their Parents of the Proteſtant Religion.

Another prohibits the Exerciſe of Charity towards their Brethren, who have no ſufficiency of their own for their livelyhood. 5. *Oct.* 1663.

Another diſchargeth payment of Debts by thoſe of the Commonalty who ſhall turn Papiſts. The very Heathens never pretended that thoſe Chriſtians who did but Apoſtatize to them, ſhould be diſcharged from payment of their Debts.

Another prohibits Miniſters to preach without the place of their reſidence, thereby depriving them of the benefit of Annexation, *i. e.* the priviledge of one Miniſters ſupplying Two Churches, which ſingly are not able to afford a compleat maintenance. 22. *Feb.* 1664.

Another giveth liberty to Prieſts and Fryars to enter their Houſes, and come unto their Bed-ſides when ſick or dying to ſollicite them to change their Religion 18. *Sept.* 1664. & 12. *May* 1665.

Another maketh it criminal in Miniſters to ſtyle themſelves Paſtors or Miniſters of the Word of God. Nay, they have regulated the very Garments of Miniſters; forbidding them to wear a long Garment, that they may have no Character of diſtinction from the peaſants. 30. *Jan.* 1663.

In the Declaration of pretended Relapſes 1663. ratified in Parliament 7. *Jan.* 1663. It is ordained, that thoſe of the Religion who have once embraced the *Popiſh* Religion ſhall never again return unto it under pain of perpetual Baniſhment. A thing plainly contrary to the Edict: Yet they have given it a retroſpective and retroactive power to execute it againſt perſons who became of the Religion long before the Declaration was in being; and accordingly have proceeded againſt ſome whom they have impriſoned, compelled to do penance (by going Bare-foot and Bare-headed through the ſtreets with a burning Torch to the place of Juſtice, or perſon offended, and there to ask forgiveneſs) and then Baniſhed the Kingdom.

I could cloy the Readers with like ſeverities *uſq; ad nauſeam*, but I forbear, having no other deſign by this brief Narrative but only to give a taſt of the difference of ſeverities, which we uſe here, and which are uſed againſt us abroad in our Neighbour Nations, without going farther into *Germany*, *Hungary*, *Poland*, and other *Popiſh* Countries. Let *William Watſon* the Secular Prieſt conclude for our Juſtification, *viz. That all the ſufferings brought upon the Papiſts here in* England, *was the due reward for their own demerits:* Which Axiome is as compleatly true now, as it was in his days.

Vide *the Memoirs of the King of* Sweden *to the Emperour.*

Now, what hope can we have to ſpeed better than our Neighbours, who only want power to do as much for us? but I proceed.

As in the days of Queen *Eliz.* ſo now they begin to play their old tricks over again, and would fain perſwade us, that there is a Generation of them that are faithful

and

and dutiful Subjects to this Crown, (whatsoever others of the same Communion are) and therefore plead hard for Indulgence and Tolleration above their Fellows; *As that they disown the Paramount and Omnipotent Powers attributed to the Pope in many particulars, and look upon it as a grievance, rather than a right belonging to him, and complain and wish for remedy; that they will stand with the King, his Crown and Regality in some Cases by them named, and in all others in all points to live and dye with them. They farther conceive that it is the right of every National Church to provide for the particular concerns thereof, and yet confesses, that it is not for her safety to receive those who do not believe as she doth. It is there owned, (yet not without a* Peradventure) *that the Church of* England *hath preserved the face of a continued Mission, and un-interrupted Ordination, that her moderation in Doctrin is great, that her disciple preserves Episcopal Government, that she abhors Phanaticisme, and the wild Errors of a private Spirit, that though she hold the Scripture to be the Rule of Controversie, yet holds withall, that it is not of private interpretation, and that she is for* Vincentius Lyrinensis *Rule*, quod ab omnibus, quod semper quod ubiq; *that the Papists upon many occasions have been found as faithful to the State as any of their fellow Subjects. At last this* Diologist *P. takes pet, that the seasonable discourse accounts the Protestant Religion excellent, and the Popish full of stupidity, which though granted, yet he argues, may we not therefore be permitted to say our Prayers in private, which is all the Indulgence allowed us? and that sure it is no part of the Protestant*

F. 5. 6. F. 7. F. 15. 33.

*Church to hinder others from being as good as they can, and the worse our Religion is, the more need we have of praying to make us better.*

A great Courtier I must confess, and hath complemented us highly to his own ends and advantage, yet with little Injury to us; which though I cannot so courtly return in its own kind without flattering; yet I modestly wish, that all the *Papists* were no worse minded: And yet if they were, *I* do not know that this State were the more secure. This very Scene was acted in Queen *Eliz.* days, as I have shewed before, and their own Books, which are very numerous, and very full of such acknowledgments and disclamours; and yet some of the same Leaven for their unfaithfulness to her and this Crown came with the first unto untimely ends, and that deservedly. I will hope better of these of this Generation, presuming they will take warning by other mens harms. However, I presume this State will be as wise now as they were in her days, and trust to neither, for that the more secure we are of the one, the less safe we are from the other. The Seculars and Regulars in her days confessed much more, *viz. That though they disliked the severity of her Laws, yet could not but acknowledg, that the State had great cause to make such, except they should have shewed themselves careless, and though the Laws were very extreme, yet the occasions of them were very outragious; and likewise, that the Execution of them was not so Tragical as many did write and report.* Import. Consider. f. 11. *A Letter from a Jesuited Gent.* f. 65, 66. *Dialogue between a Secular Priest, and a Lay Gent. sparing discovery, and others,* sparsim.

In

In Queen *Eliz.* days ſuch of the Papiſts who though they did not forbear to profeſs Loyalty and Obedience to Her Majeſty, and were ready to reſiſt any Forrein force, though Authorized from the Pope himſelf, (as this Dialogiſt pretends now to do:) None of this ſort were for their Religion proſecuted, or charged with any crimes or pains of Treaſon. And this I ſhall demonſtrate in point of fact, by inſtancing of ſome few of very many of the better ſort, (for of the more ordinary ſort they were *ſans nombre*) not unfit to be taken notice of; as by name Dr. *Heth*, that was *Arch-Biſhop* of *York*, and *Lord Chancellor* of *England*, in Queen *Maries* days, who at the firſt coming of Queen *Eliz.* to the Crown, ſhewing himſelf a faithful and quiet Subject continued in both the ſaid Offices, though in Religion their manifeſtly differing, and was not reſtrained of his liberty, nor deprived of his proper Lands and Goods; but willingly leaving both his Offices, lived in his own Houſe very diſcreetly, and injoyed all his purchaſed Lands, and diſpoſd of them as he pleaſed at his death: An Example of Clemency not to be parallel'd in *Queen Maries* time. The like did Dr. *Poole Biſhop* of *Peterborough*: Dr. *Tunſtall Biſhop* of *Dureſme*: Dr. *White* and Dr. *Oglethorpe Biſhops*, the one of *Winchester*, the other of *Carliſle*, who was ſo inclined to dutifulneſs to the *Queen*, that he did the Office of Conſecration and Coronation of Her Majeſty: And Dr. *Thurleby*, and Dr. *Watſon*, the one of *Ely*, the other of *Lincoln Biſhops*; and ſo *Turbervile Biſhop* of *Exeter*; all which lived at their own liberty, without being charged with any Capital peine, though they maintained the Popes Authority againſt the Laws of the Realm. Some *Abbots* did the

like

like, as Mr. *Feckenam*: Some *Deans*, as Dr. *Boxall*, *Dean* of *Windſor*: Dr. *Cole*, *Dean* of St. *Pauls*: Dr. *Reignold*, *Dean* of *Exeter*, and many others, having born Offices and Dignities in the Church, and that had made profeſſion againſt the Pope, which they only began in *Queen Maries* time to change; yet were theſe never troubled nor deprived of their proper Goods and Livelyhoods; but only removed from their Eccleſiaſtical Offices, which they would not Exerciſe according to the Laws, and moſt of them, and many others of their ſort, for a great time were retained in Biſhops Houſes very civily and courteouſly, without charge to themſelves or their friends, untill the time that the Pope (*Phalaris* like) ſent out his roaring Bull, dated 5. *Calend. Mart.* 1569. 5. *Papatus* Pij *Quint.* and his bellowing Meſſages to trouble this Realm by ſtirring Rebellion about the ſame year, being about 11 Years after Her Majeſties coming to the Crown. Beſides theſe Eccleſiaſticks, there were alſo very many Lay-men of good Fortunes and Families that were manifeſtly *ſeduced by their Prieſts* to hold wrong opinions in Religion for the Popes Authority, and none of them were ever impeached of Treaſon, or of loſs of Life, Member, or Inheritance, for ſuch their opinions in Religion, or for the Popes Authority alone, as our moſt impudent Adverſaries have often publiſhed, and yet ſome of them were well known to hold opinion, That the Pope ought by Authority of Gods Word to be Supreme, and only Head of the Catholick Church over the whole World, and only to rule in all Cauſes Eccleſiaſtical; and that the *Queens Majeſty* ought not to be Governour over any of her Subjects in her Realm, being perſons Eccleſiaſtical; which opinions are

*F.* 5.

never-

nevertheleſs in ſome part by the Laws of this Nation puniſhable in other Degrees; yet for none of theſe points were any perſons proſecuted with the Crime of Treaſon, or brought in danger of life, but enjoyed their Religion in private with Connivance, though not with Tolleration and Abetting, and ſo they have done ever ſince even unto the very day this Dialogiſt writ his Dialogue, with as much freedom and liberty: Nay, with more, than have our other diſſenting Brethren, (who differ in Diſcipline and Eccleſiaſtical Government only, not in Doctrin) without having their Conſciences raked into by *Six bloody Articles*, or any Oaths: And if any thing of more than ordinary ſeverity hath lately befallen them, they may thank their own moſt implacable and reſtleſs Spirits for it: And if any of the ſame Communion being of more quiet, and moderate Temper and Humour, and better principled, do ſuffer thereby, they ought in all Juſtice to do as the Seculars in *Queen Eliz.* days did, and place the blame on the fiery tempers of that *Crudele genus* of ſome their own Colleagues that have brought this upon them, and not to blame us or our Laws, who in all prudence ought to provide for the ſafety and quiet of our ſelves and of our own Religion by wholſom Laws, be diſpleaſed therewith who will.

Now were Papiſts in *Queen Eliz.* days the quieter or better Subjects for thoſe 12 Years Indulgence, Connivance, Favours and princely Graces? or the *Queen* in any manner the more ſecure in her perſon, or quiet in her Dominions? Let be Judg that *Bull* of *Pius Quintus*, together with the Popes Commiſſion granted to Dr. *Sanders* as Legate, (who before his paſſing into *Ireland* openly by writing, Impudently avowed that *Bull* againſt

*Her Majeſty* to be lawful, and which for ought I know is in force to this day againſt all her Succeſſors, (if any Pope pleaſe to have it ſo) and together with the Faculties granted by the Pope unto *P. P. Robert Parſons*, and *Edmund Campion* at *Rome*, 14. *Apr.* 1580. then going for *England*, and together with the Confeſſion of *Hart*, who (being Condemned with *Campion*) did the laſt of *December* 1580. confeſs, *That the Bull of* Pius Quintus (for ſo much as is againſt the *Queen*) *is held amongſt the* Engliſh *Catholicks for a lawful ſentence, and a ſufficient diſcharge of her Subjects fidelity, and ſo remaineth in force; but in ſome points touching her Subjects it is altered by the preſent Pope. For where in that Bull all her Subjects are commanded not to obey her, and ſhe being Excommunicate and Depoſed, all that do obey her are likewiſe innodate and Accurſed, which point is perilous to the Catholicks; for if they obey her, they are within the verge of the Popes Curſe; if they diſobey her, they are in the Queens danger; therefore the preſent Pope to relieve them hath altered that part of the* Bull, *and diſpenſed with them to obey or ſerve her without peril of Excommunication, which Diſpenſation is to endure but till it pleaſe the Pope otherwiſe to determine.* We thank his Holineſs. This *Bull* did Import, 1. That Her Majeſty was not the lawful *Queen* of *England*; the firſt and higheſt point of Treaſon. 2. That all her Subjects are diſcharged of all their Oaths and Obedince; another point of high Treaſon. 3. All warranted to diſobey her and her Laws.

25. Feb. 1570.

This was the proper and natural product of 12 Years Indulgence and Connivance with much moderation, and many favours; and from this Root ſprang all the ſubſe-

quent

quent Treaſons (in Queen *Eliz.* days, and ſince, and will be again if not prevented) of *Northumberland*, *Weſtmoreland*, *Parſons*, *Parry*, *Throgmorton*, *Somervile*, *Stewkeley*, *Saunders*, *cum multis aliis*. A ſpecial Argument and Motive I muſt confeſs (and well becoming *P.* the Dialogiſt, when he hath no better) to perſwade King and Parliament to give new and freſh Indulgence to the Papiſts, that they might with the better Grace, and more Authority *impune peccare*.

As to this pitiful begging Argument of this *P. viz.* That becauſe many of them deny much of the Popes Authority; therefore they ſhould have Tolleration now; I ſhall only apply matter of Fact, *viz.* the chiefeſt and moſt of them that I have named, had in the times of *H.* 8. and *E.* 6. either by preaching, writing, reading or arguing, taught all people to condemn, yea to abhor the Authority of the Pope; for which purpoſe they had many times given their Oaths publickly againſt the Popes Authority, and had alſo yielded to both the ſaid Kings the Title of *Supreme Head* of the Church of *England*, next under Chriſt, and yet they refuſed to allow Queen *Eliz.* the Title of *Supreme Governor*, though to gratifie them ſhe omitted the very Title of *Supreme Head* at the begin of her Reign, and this is demonſtrable by many of their Books and Sermons againſt the Popes Authority printed both in *Engliſh* and *Latin* to their great ſhame and reproach to change ſo often, but eſpecially in perſecuting ſuch in Queen *Maries* days, whom themſelves had taught and eſtabliſhed to hold the contrary in *H.* 8. days; a ſin bordering on the ſin againſt the Holy Ghoſt, ſcarce to be forgiven. And

ſhall we be gull'd again by ſuch Sophiſters. Was Queen *Eliz.* ever the more ſafe in her perſon? or her Dominions the more ſecure from Troubles, Inſurrections, or Rebellions, becauſe ſome few proteſted Loyalty? Let all Impartial Hiſtories, and their and our own Memories be Judg. Come out of their fellowſhip, and you will not partake of their plagues; elſe they that will ſhip themſelves with the Devil muſt Sail with him

But why trouble I my ſelf, or the Readers with this frivolous Argument, when it cannot be the leaſt duſt in the Ballance to perſwade? That upon this Dialogiſt, Warrant, or only Intimation rather, he and his Seculars (and who thoſe are we know not, and not poſſible for us to diſtinguiſh) ſhall uſe loyal and peaceable behaviours; nay, what if they ſhould be as good as their Word, deny the Popes Exorbitant powers, and ſwear Allegiance maugre the Popes Mandates to the contrary? Is this an Argument prevalent enough to perſwade us to nurſe and nuzzle up the Popes Imps, (whoſe Seeds-men and Legates are both Prieſts and Jeſuits) and ſuffer him that hath already curſed Her Majeſties perſon, and in her all her Succeſſors, removed her Crown, diſcharged her Subjects, invaded her Dominions, * and given them away to others, and now to ſuffer them to ſteal from our Kings and Queens their peoples Hearts, and reconcile them to that Mother of Abominations, that dares call light darkneſs, and darkneſs light, dock Communions and Decalogues, and worſhip Idols, whoſe Brow is Braſs and whoſe Heart is harder than the neather Mill-

* *In the days of* H. 8. *the Earl of* Deſmond *preſented* Ireland *to the* French *King, (the Inſtrument whereof yet remains upon Record in the Court at* Paris) *and the Pope afterwards transferred the Title of all our Kingdoms unto* Charles *the* 5th. *which by new*

ſtone,

ſcore, that hearing, will not hear, and ſeeing, will not ſee, nor underſtand; charm the Charmer never ſo wiſely, never ſo ſweetly, and all this under the vizzard of Catholick Religion, and feigned Devotion, which in truth is nothing leſs, but is ſuperſtitious, Idolatrous and Abominable, the Tolleration and Allowance of which cannot poſſibly be Indulged, without manifeſt breach of Gods Law (againſt which there is no plea or excuſe to be allowed) joyned with the ſubverſion of the Crown and Royal State. For how is it poſſible that light ſhould agree with darkneſs, God and *Belial*, Chriſt and Anti-chriſt? the ſame Moment any perſons is reconciled to *Rome*, the ſame Moment he is become a ſworn Votary and Vaſſal to *Rome*, ſubject to another head.

*Crowe was ſuborned with his Son* Philip *in the days of Queen* Eliz. *with a reſolution ſet forth by this Crown upon the* Spaniſh In-vaſion.

*Biſhop* Uſhe's *Speech at* Dublin, *f.* 12.

Were this humble Petition and deſire only for Earthly and not Heavenly things, and did it not concern Chriſts Glory, but the Indempnity of our Kings and people, what a pittiful toy is it for a few *Friars* well verſed in the Arts of Equivocation to think themſelves meet Pledges and Hoſtages for the ſecurity of ſo great a Prince and people. Submiſſion to God, and your Prince would be more preſwaſive and authentique, and would better become you. It is not enough to renounce the exorbitant powers claim'd by the Pope, except withall you renounce the Idolatrous Worſhip of *Rome*, and her Doctrins of Infallibility, and of probability, of Tranſubſtantiation; Demy-Communions; praying in an unknown Tongue; debarring the people the uſe of the Bible, and a thrave of other falſe and Heretical Doctrins and practiſes; having only lowd and bawling Im-

pudence for their Juſtification, without either Senſe, Reaſon or Scripture.

The moſt Honourable and Grave Sages of this Nation underſtand you ſo well, that I believe you find they will not eaſily be cheated with kanting words or ſpecious pretences, made uſe of only to obumbrate and ſhadow the clearneſs of their long and grounded Experience, purchaſed by clear demonſtration, and matter of Fact at the deareſt rate and expence of Blood and Treaſure. I do heartily joyn Iſſue with this Dialogiſt, and believe as he doth, *That it is not for the ſafety of our Church to receeive thoſe who do not believe as we do.* In this we are good Friends; but I doubt he will be as angry with me, as with the ſeaſonable diſcourſer, for accounting the Popiſh Religion to be Superſtitious, Idolatrous and Abſurd; and the Proteſtant to be the True, Antient, aud Apoſtolick Religion: Neither ſhall I much differ with him in ſome other of his Conceſſions, *viz. That it is the right of every National Church to provide for the particular concerns thereof, and* (and without his *Peradventure*) *that the Church of* England *hath preſerved the face of a continued Miſſion, and uninterrupted Ordination,* (which is impoſſible for the Romaniſts to do, their *Doctrin of Intention* being allowed for currant) *that her moderation in Doctrin is great, that her Diſcipline preſerves Epiſcopal Government. He concludes, may we not therefore* (becauſe the Popiſh Religion is accounted ſtupid) *be permitted to ſay our prayers in private, which is all the Indulgence allowed us, and that ſure it is no part of the goodneſs of the Proteſtant Church to hinder others from being as good as they can, and the worſe our Religion is, the more need we have of praying to make us better.*

As

§ As it is no part of our Doctrin to hinder prayers and devotions, (*that are in truth ſo according to Chriſts* Conſtat) or men to be as good as they can; ſo it is no part of our practiſe, and it looks too like a ſlander to intimate it; and it is our belief, that the worſe the men and their Religion are, the more need they have of their own and other mens prayers to make them better, but then they muſt be made to God, and his Son, and not to Pictures and Images, nor yet to Stocks and Stones, and thoſe in a Language to themſelves Intelligible.

It is is indeed the deſire and deſign of our Souls, that being converted our ſelves to ſtrengthen our Brethren, and to hinder ſome ſcabbed Sheep from infecting the reſt of the whole Flock, to hinder the trafficking of your private Idolatrous Maſſes, or the feeding His Majeſties beſt Subjects with Fragments of Communions, or to mock the weaker Brethren with prayers not underſtood, or weary them with ridiculous Geſtures, and to hinder the giving the Glory that is due to God unto Stocks and Stones; Prayers underſtood or not underſtood to Saints, Pictures, and Idols, *Ave Marias* and Beads, *Agnus Dei's*, and ſuch Abominations which will never prevail with God for Bleſſings, but will rather pull down his Curſes and Judgments upon you. Prayers to God and his Son are by God commanded, and are acceptable to him without diſpute; to Wafers, Saints and Pictures, are not ſo; it being indiſputable Idolatry to give Divine Honour to a Creature, to a Wafer-God, that Dogs, Mice and Rats may eat.

Do but what our Saviour undeniably did, *Mat.* 26. 26, 27, 28. *viz. break and give to all, that all may be partakers one Bread,* 1 Cor. 10. 16, 17. Divide the Cup that all may drink thereof: Do that which he commanded to be done, who first ordained this Mystery: Do that which St. *Paul* received of the Lord, and delivered to the Church of *Corinth*, 1 *Cor.* 11. 23, 24, 25. Do that, I say, which the Primitive Church of Christ always did, and you need not doubt of publick Allowance, nor of publick places and oratories. Do not make your selves wiser than God himself, by putting a Padlock on the Scriptures which Christ hath commanded *every man to search, for in them ye think to have Eternal Life, and they are they which testifie of me,* John 5. 39. and which was *taught* Timothy *from a Child, and are able to make wise unto Salvation through Faith, which is in Christ Jesus, and is profitable for Doctrin, for Reproof, for Correction, for instruction in Righteousness, that the man of God may be perfect, throughly furnished unto all good Works*, 1 Tim. 3. 15, 16, 17. Do not go about to rob God of his Glory, by denying the Work of his own hands, and the Redeemed of his own Blood, the Efficacy of the Scriptures, with the assistance of his Spirit; not in spite of our Senses, as if we could not distinguish Bread from Flesh, or the Juice of the Grape from the Blood of Christ: Do not substract from Gods own Decalogue one of his own Commandments; under the pain of Eternal Damnation add 14 new Articles to the Apostles Creed, which squint more at belief in the Pope and Papal Definitions, than towards God and his Word, lest ye Incur the plagues denounced against such Arithmetick, and your part in the Book of Life be taken away,

*Rev.*

Rev. 22. 18, 19. *Neither belief of those many which corrupt the Word of God; but as of sincerity; but as of God in the sight of God speake and write in Christ*, 2 Cor. 2. 17.

These few of many are sins so gross, that they go open before to Judgment, and are as *manifest as the Deeds of the Flesh, which are Adultery, Fornication, Uncleanness, Lasciviousness, Idolatry, Murders, Revelings*, &c. *Gal.* 5. 19, 20, 21. which both God and Nations abhor and make Laws against, and Prohibitions; so that none can be deceived, but such as are *given up to a reprobate sense, and unto strong delusions to believe Lies*, 1 Thes. 2. 11.

§ It is true, you have reconciled some Proselytes unto your Church, (which hath made both King and Parliament so Industrious, to preserve the rest from Infection and Seducements) and by so doing you have *made them two fold more the Children of Hell than they were before*, meer *Samaritans*, Worshippers of they know not what; whereby we have lost little, and you have not got much: For indeed it matters little what Religion Men profess, if they live not according to to the Decalogue. *It is neither Circumcision nor Uncircumcision, but a new Creature that availeth*, Gal. 6. 15. *Gal.* 5. 6. For no man either knows or believes in God otherwise than the Devils do, that doth not keep his Commandments. And God knows the love of men towards him, only by *their keeping of his Commandments*, and by abstaining from that black Catalogue of sins Recorded *Gal.* 5. 19. and *without Holiness it is impossible ever to see the face of G[illegible] comfort.* I know no *medium* between a Saint and [illegible]ny Purgatory between Heaven and Hel[illegible]s so it

it lies, Heaven and Hell will divide the whole World at laſt.

As it hath been the unhappineſs of former Ages, ſo of this alſo, that they that *depart from evil make themſelves a Prey*; and they that live Holily, Godlily and Righteouſly in this preſent evil World are jeered, and accounted but the off-ſcowring of the World, *Penitentiarii Aſini*, Formal Fops. But I fear when the *King of Terrors* ſhall Attacque the Copyholds of ſuch Flowters, and *Magor-Miſſabib*, Fear and Terror ſhall be round about them, and when they are drawing near to the Chambers of Death, that then their Groans will be like the *Groans of a deadly wounded man, and their Hopes like the giving up of the Ghoſt*; and that then they'l wiſh that both their lives and their deaths had been like thoſe *Formal Fobbs*. Therefore my hearty deſire is, That both this Dialogiſt, and all the perverted reconciled Proſelytes to *Rome* would *return from whence they are fallen, and repent*, and come out of that Inchanting City, and Sink of ſin, (that hath ſpawned more falſe Doctrins of a Scarlet Dye, than all the Chriſtian Churches in the World) and be ſeperate, and no doubt but this Church will receive them, and our Kings and Queens will be their nurſing Fathers, and Mothers, and you will become their Sons and Daughters; elſe, *What fellowſhip can righteouſneſs have with unrighteouſneſs? what Communion can Light have with Darkneſs? What Concord can Chriſt have with* Belial? *and what agreement can the Temple of God have with Idols?* Wherefore *come out from among them, and be ye ſeperate, and God and this Church will receive you, and God will be a Father unto you, and ye ſhall be his Sons and Daughters*, 2 Cor. 6. 14. 15. 16. 17, 18.

§ Reaſons

§ Reaſons are as ſtrong and convincing againſt Tolleration, if the caſe be conſidered upon a *Politick Account* and *Intereſt*, as well as upon a Religious; for to draw away Subjects to depend upon a *Forrein Prelate* or power from their Natural or Lawful Sovereign, is in a Politick Conſideration as the defiling of the Kings Bed, and debauching of his Conſort from him; and this is that which makes *Popery Intollerable* on a *Politick Account*; neither can any Merits render it tollerable or reaſonable.

Notwithſtanding their pretenſions of Merit are ſo high, that they are not content with connivance & ſafety, (which they enjoy without grudging, and with more freedom, and leſs trouble than many non-aſſenting Proteſtants, nor yet with *Honours*, (which they have had alſo in great meaſure) nor yet with *power and truſt*, of which they have had their ſhares alſo) and yet are not contented: *Lords Paramount* they muſt be, or elſe reſtleſs, and clamorous they will be. Such is their Nature, that it muſt devour or trample down all before it, or elſe it will never reſt ſatisfied. Such is the unſatiableneſs of this Scarlet Lady, ſo often drunk with the Blood of the Saints, that no Blood could yet ſatisfie, but that ſhe ſtill cries, Give, Give.

In all Hiſtories from Generation to Generation, they that run may read prodigious Examples of Exorbitant *Papal Claims* and pride over *Kings*, *Emperours*, *Princes*, and *Free States*; even againſt right reaſon, and to the Indignation of all Mankind, and theſe juſtified by their *Popes*, *Councils*, *Decretals*, *Canons* and *Divines* of the firſt Magnitude, aſcribing to the Pope power of depoſing Kings, if Hereticks, and they are all ſo, when

his Holineſs pleaſeth ſo to tearm them by as good Logick as the Foxes Ears are Horns, if the Lyon pleaſe to call them ſo.

And if yet there be any *Papiſts* that in Word, or Writings do diſown ſuch Doctrins as the Seculars did in Queen *Eliz.* days, ( *of whom notwithſtanding it is obſerved, That they never diſcovered any traiterous deſign until it was firſt diſcovered by others, and that in ſeveral Treaſons, though many of the Seminary Prieſts were active and forward* ) yet they are as litrle to be confided in, as thoſe that own and juſtifie them ; for that by ſo doing they contradict and diſclaim the very Faith they own and profeſs; and unto which they are ſworn, thereby forſaking their *Popes*, *Councils*, *Canons*, *Divines*, and *Decretals*; nay, their Doctrins of Supremacy, of believing as the Church, *i. e.* as the Pope believes of *Infallibility* and *Probability* of Equivocation, of no Faith to be kept with Heretick*s*, *&c* all Doctrins of the Church of *Rome*, which alone are in their eſteem, of power ſufficient to warrant and juſtifie their blind obedience, and to *null all the ſecurity* that can poſſibly be given between Prince & People, whether Oaths or Laws, Civil or Eccleſiaſtical, nay Divine.

And if we may prognoſticate of practiſes to come, by practiſes paſt let the ſaid Experience of former Ages, and of all Countries, and of ours in particular , riſe up in Judgment againſt them, that they never have been, never will be Loyal Subjects to our Proteſtant Princes the Reaſons are ſtrong, for that they are ever incited to ſuch evil Machinations and practiſes by the *ſtrong impulſe and impetuous zeal of their own Doctrins and Superſtitions*, and all proceeding from *cauſes peculiar unto Romiſh*

*Religion*

*Religion and Principles*, which they have not in the leaſt as yet changed, nor diſclaimed, nor yet their Intereſt.

§ Beſides, if the Papiſts of *England* have merited any thing from the King and his Father in theſe late troubles, *it is no thanks to their Religion*; and therefore no reaſon they ſhould be gratified in their *Religion*; for had it proceeded from the undoubted principles of their Religion, it would have held as well in *Ireland* as in *England*; nay, it would have held as well in *Queen Elizabeths*, and *King James* his time, as in the time of *King Charles* Father and Son. *a* It being confeſſed by themſelves, that none of them have in all the times of perſecution dyed expreſly for Religion, but all for Treaſon. *b* And that *Iriſh* Papiſts would have been as little Loyal to *Queen Mary* as unto *Queen Eliz.* But the continual Plots againſt the Life and Crown of that *Queen*; and that horrid *Gun-powder* Plot againſt *King James*, and all his Race and Nobles; and the late *Rebellion* in *Ireland* againſt *King Charles* do demonſtrate the contrary, and their Religion, where that and the Pope are concerned, teaching the contrary; but they thought not their Religion in that caſe concerned, if they had, then it would have appeared, whether their Loyalty would have born up againſt it or no, more than it hath done in former times. Therefore if any ſuch Merits have been, they have been only perſonal, and ſo may be, and no doubt ſo have been, and will be requited with perſonal favours, but in no caſe, with ſuch as may tend to the advantage of the *Popiſh*, and conſequently to the diſad-

*a Poſtſcript to an Anſwer to a Jeſuited Gent. and alſo in a ſparing Diſcourſe.*

*b Anſwer to a Letter to a Jeſuited Gent. f. 45.*

disadvantage of the *Proteſtant Religion*, Power and Intereſt of our Princes.

But let us a little examin what in truth have been the *Merits* of the *Papiſts* in the late Wars. To ſay the Papiſts were the Formal Cauſes of the late War upon what hath been before written, were happily not quite beſides the Cuſhion. However, the former matter and grounds adminiſters good Reaſons to believe, and affirm that they were *great occaſions* both of the *riſe*, *growth* and *continuance* of our late Wars. Some, and thoſe not a few, of the wiſeſt and moſt ſober *Cavaliers* thought that the *Papiſts* did look upon the War as their great *Intereſt* and *Habveſt*, either by opening unto them occaſions to pretend ſomething in favour of their party in caſe the King prevailed; or otherwiſe by fomenting of the War between Proteſtant and Proteſtant, they ſhould have gained an Intereſt through their diviſioos, when they had weakened one another, and that by fiſhing in troubled Waters they ſhould gain ſome advantage by the confuſions, which (as the Law ſtood) in a ſetled State of Affairs they could not expect.

§ However, if the *Papiſts* did not deſign thoſe diviſions, and the breaking in pieces of the Antient Government of this Kingdom, and that wherein they hoped to find their Intereſt; it is certain they were great occaſions thereof; for what on the one hand with their Negotiations before the War by *Seignior Con*, and other the *Popes Agents*, and the State tampering with the Pope and King of *Spain* about the *Infanta*, not yet out of the Minds and Memories of his Subjects; and their boldneſs upon the favour they might happily expect from the Kings Mother, and

the

the Clemency which they found from his Father, (no way desirous to have the Sanguinary Laws Executed upon them) and what by the Rebellion of those of that Religion in *Ireland*, they created so great Jealousies in the minds of the Protestant party in *England*, that it rather weakened the Royal party than fortified it, and made the Adverse party so numerous and so successful as a long time it was. And it may be truly said there was never a Papist in the Kings Army, but it lost him the Hearts of many Protestants; and as it cannot be supposed, that they brought a Blessing on the Kings Armies, so it is certain they brought a very ill reputation upon them; and where one fought against the Kings party upon a serious Examination of the State of the Quarrel, Hundreds took the other party, because they saw so many Papists on his side; and possibly things had never grown to that height, as to have broken out into a War, had it not been for the Jealousies which were partly given, and partly taken from the Insolent Carriage of that party both in *England* and *Ireland*. And yet for all this, and that they were so much concerned to quench the fire, that had so far contributed to the kindling of it, we shall find as little ground for their Works of Super-errogation in this matter, as in point of Religion; if the number of them that were slain, or suffered for the King or his Father be compared with the Protestant profession: Neither were they so Instrumental to the restitution of the King as those of the Protestant profession, no not as very many of those that had formerly been of the contrary side, and even where Interest might seem more to sway them another way, and that in all probability might have promised themselves more favour under the powers that then prevailed;

prevaled; for that is alſo conſiderable in that matter, (which was pleaded by many of the *Papiſts* to obtain favour from the powers that were from time to time uppermoſt, when they were ſo) that could they have lived quietly in their own Houſes, they had never repaired to the Kings Garriſons. But the War being held forth (to gain more credit to the party) to be againſt Papiſts and their Adherents chiefly, though all ſorts of other opinions found ſome Indulgence, yet the Papiſts (profeſſing themſelves Papiſts) could not be admitted upon any tearms, though happily they were admitted; nay favoured under diſguiſes of Quakers, and the like; and therefore no marvel if they were on the Kings ſide, that they might play their Game the better on both ſides, when they could not be on the other ſide profeſſedly.

§ The Truth is, prudence and neceſſity together, with their Loyalty, made them ſerve the King in his Wars, they well knowing that the Parliament was profeſſedly and deſperately bent againſt them; and therefore could have little hopes of comfort from them, which Induced them to adhere to the King, who was *Pater Patriæ*, and from whom they might juſtly challenge protection, as *Subjects*, though not as *Papiſts*, in which capacity His Majeſty received them; neither did he ever own their aſſiſtance, but as Subjects, and as juſtified by neceſſity.

And now that the differing parties being weary of endleſs Broyls, were willing to come to a Cloſure; thoſe that had done ſo much to occaſion the War, and ſo little to make it ſucceſsful, and leſs to bring about His Majeſties happy return, and uhion between him and his people,

people, would make such a vertue of necessity, as to deserve such Indulgences and Rewards, which neither can be expected with modesty, nor granted with a good Conscience towards God, no nor yet with safety to the Crown, if the Intrinsick Interest thereof be justly weighed and considered, and without all Colour or Ground of Reason, Conscience or prudence: For indeed all things, principles and practises considered, I cannot Imagine what good and indefeasable security they can possibly give to any *Protestant Prince* or State, that they will be and continue Loyal and Faithful Subjects: Therefore until they reverse and nullifie their *Oaths* and *Principles* of *Obedience* to the See of *Rome*, their claims and pretensions of Jurisdiction over Temporal *Princes*, their Doctrins of *Infallibility*, and of *blind Obedience*; nay, their Doctrins of *probability* also they must excuse me, if I differ in opinion with them, and make it an Article of my Creed, and believe, that no protestant *Prince* or State can ever be undoubtedly secure of the Loyalty and Fidelity of their *Popish* Subjects, if the *Pope* command the contrary: It being according to their Doctrin of *probability*, a Maxim amongst them, that that which 1, 2 or some few Roman Catholick Doctors say is lawful, may (in the Judgment of *Papists*) be done without mortal sin.

This is Mr. *Knots* Charity maintained *c.* 4. *Sect.* 25. as also *Valentias*, *Vasques*, *Lessius*, *Enriques*, *Sa*, *Cellot de Hier. l.* 8. *c.* 16. *p.* 714.) But not only one but many *Popish Doctors*; nay, *Popes*, *Cardinals* and *Councils* say, That it is lawful to murder or depose a Supreme Magistrate that is guilty of Heresie, or suspected of it, and such according to their Tenets are Protestant Princes:

Nay,

Nay, *J. E.* in his Book Entitled, *The Right and Juriſdiction of the Prelate, and the Prince*, printed with the Licence of Superiors, 1617. maintains the ſame not only by the opinions of very many Doctors, but alſo by the Popes, and the Authority of *General Councils*, as that of *Lateran* under *Innocent* the Third, *Anno* 1215. *c.* 3. and that of *Lyons c.* 5. *de homicidio in* 6. and another *General Council* of *Lyons*, *Anno* 1245. and affirms, That many other Councils he could alledge for the ſame, as *Bellarmine* and *Schulkenius* have done, *Ergo*, *Cavete Principes Concluſionem.* Princes beware your Crowns, beware your Heads, and of giving any Indulgence, Countenance, and power to that Generation of Men, who are Sworn Vaſſals to the Biſhop of *Rome*, and make it a part of your *Letany*, *viz*, from ſuch ill kind of Men *Libera nos Domine.*

Having thus *S*ummarily manifeſted to all the World, that will read and underſtand the Doctrins and practiſes of Papiſts to be ſo deſperately pernicious and deſtructive to our Proteſtant Kings and Kingdoms; and withall will conſider what moſt precious Golden Aples *England*, *Scotland* and *Ireland*, with all their Forrein plantations and Dominions, are to gratifie *Cardinaliſme*, *Nepotiſme*, or any inceſtuous Brood of any *Donna Olympia*. It is very reaſonable to believe, That what they have done, that they will re-iterate again and again, if not wiſely and timely prevented; were it not then admiral diſcretion in us to give this Generation of Men yet more power and liberty (the only things they want) to put the ſame practiſes in Execution again, when they have given us from Age to Age ſucceſſively ſuch Demonſtrations and Aſſurances, that they will do as they have done when

ever

ever they have power, a neat opportunity, and are so commanded by their universal Monarch?

But I Conclude, That if we have any love or regard for that Religion, which is *pure*, *peaceable*, *undefiled*, and which is truly *Antient*, *Catholick* and *Apostolick*; or any abhorrency to that Inchanting City full of all pollutions & uncleaneſs, Idolatry, Superſtition, Blaſphemy, what not? or any concern for the ſafety of His Majeſties perſon, for liberty of our Conſciences, property and freedom of our Eſtates, and laſtly any care to preſerve King and Kingdom from *Pariſian Veſpers*, Inquiſitions, Fire and Faggot, and from a *Six-knotted-whip* of *Articles*; it will wonderfully concern us by all wholſom Laws and means to prevent the growth of this *Crudele Genus*, by paring their Nayls only, that otherwiſe would crack our Crowns, and ſeek our lives, unleſs we will *quantum in nobis*, ſacrifice once more all that is near and dear unto us, unto Romiſh Tyranny.

§ I ſhall yet further Conclude, That if Proteſtant Princes will but rightly conſider that they (like Gods own Sabbath) were ordained for Kingdoms, and not Kingdoms for them, and that if they will follow but the very Dictates of right Reaſon, and the very light of Nature, they cannot (without being *felones de ſe*) eſtabliſh, or tollerate by Law Popery in their Proteſtant Dominions: For as ſelf-preſervation by the very Law and Light of Nature is the *Suprema lex* of every Individual, and conſequently of every Prince conſidered only as a ſingle perſon: So *Salus Populi*, (wherein the Prince himſelf is alſo included and involved) even politically, and in reſpect of Magiſtracy conſidered is the *Suprema lex* alſo; And the firſt and principal thing Magiſtrates

are to look after, is to preserve Magistracy, and the Authorty they are intrusted withall for the good of the Governed, in its full power and prerogative: And for this great reason also it is wonderful absurd to suppose a Magistrate obliged to tollerate any thing destructive to the very being of the persons, and Authority of him and his people, for whose wellfare he is intrusted: And of such a Nature is Popery, and is the design of Papists, and no pretence of Conscience whatsoever is in such a Case to be hearkned unto, or endured, it being against the very Light of Nature, and in truth nothing else but to pretend Conscience, the better to enable them to destroy not Religion only, but even Protestant Mankind; For the very Light of Nature abandons all such principles from the least Tollerarion, they making men cease to be true Subjects to the State, or good Common-Walthsmen in relation to others.

Though I have thus justified the Act of *Parliament* by the confessions of *Papists* themselves, by matters of Fact, Reasons of State, and warranty of Scripture; yet I can give no Vote or Encouragement for Sanguinary Laws, meerly for matters of Religion abstract from treasonable and capital crimes and practises; nor yet to imitate our Adversaries in Inquisitions, fleaing with Stripes, starving with Hunger, Cold and Nakedness, plunging into loathsom Dungeons, full fraught with stinking Nastines, and with Toads, Serpents, and other venomous Creatures; nor yet for unnecessary pecuniary Mulcts. And I am confident, that such true *English* generous Blood runs in the Veins of *English Parliaments*, that they naturally pity the distressed, and abhor cruelties, that they will not use Extremities, not put in Execution

the

the utmost of the Penal Laws, but will mould them as gently as the peace and safety of the Nation will bear and permit. And I am verily perswaded, That if their over busie and fiery Priests had not been over Active, the Review and Revival of any severities against them had never been thought of, and if any new Acts do ensue, it is but what they have brought upon themselves, and for which none may be blamed but themselves, and their Layety only, because they suffer themselves to be led blind-fold by their Noses by them who have no Authority so to do, for which they are much, very much to be commiserated, there being a vast difference between the Seducers and Seduced.

But if any more severe Laws than other ought to be put in Execution, certainly they ought to be inflicted on *Idolaters* and *Blasphemers*. That the Papists are *Idolaters* hath been demonstrated by many Pens; and that they are *Blasphemers* is as evident: For according to the *Notion of Blasphemy*, even in the *New Testament*: *He that assumes and appropriates to himself a property Divine, is a Blasphemer, and in truth a setter up of more Gods than one*; and of such a Nature is their Doctrin of Infallibility. This is most Evident from *Luke* 5. 20, 21. when the *Jews* Taxed Christ himself for speaking Blasphemy, who did not rayl, but only said to the Paralitick Man, *Thy sins are forgiven thee.* Yet they (not acknowledging him to be God) did account it Blasphemy in him to take upon him to forgive sins, (which is a property meerly Divine) *For who* (said they) *can forgive sins but God alone?* so *Rev.* 2, 9. *I know the Blasphemy of them that say they are Jews, and are not, but are the Synagogue of Satan.* Much more he that says he is Infallible, (*a property Divine*)

vine ) when he is not. So *John.* 10 33. *For a good Work we ſtone tee not, but for Blaſphemy, becauſe thou, being a Man, makeſt thy ſelf God.* What was this blaſphemy? even becauſe he ſaid, *I and my Father are one,* v. 31. Whereby it is apparent, that the Popes aſſuming to themſelves *a property Divine* make themſelves guilty of Blaſphemy, and indeed of making more Gods than one, which is undeniable Idolatry: To which if their *Luciferian Dogma's* be added, it will not mince the matter at all, *viz. Credere Dominum Deum noſtrum Papam non potuiſſe ſtatuere quod ſtatuit Hæreticum cenſetur. Extravag. Johan.* 22. *cum inter nonnullos, gloſſ. ibid. declaramus. Idem eſt Dominium Dei & Papæ. Auguſtus Ambonitanus q.* 45. *&* 35. *Dominus Deus noſter Papa. Clement. in proem. in Gloſſ. ibid* 121. *Rex Regum, Dominus Dominantium. Extravag. de Majoritat. & obedientia.* But let theſe paſs.

In the Church of *Rome* the Popes were the firſt Preachers of force and violence, and that their St. *Dominick* was one of the firſt that I read of, that preached the Doctrin of Death and Tortures for opinions in Religion. He was the *founder of the begging Order of Friars' preachers*; and therefore in Honour of him the *Inquiſition* is intruſted only *to the Friars of his Order.* And if they will believe their own Legends, his own Mother the night before he was born dreamed that ſhe was brought to bed of a *Maſtiff Dog* with a *Fire-brand in his mouth.* The *Hieroglyphick* whereof I leave to every Reader to make. Only his deportment towards the *Albigenſes* is ſtoried to be as mad as that of Dogs; ſo that one ſaith of him, *That a Hundred Thouſand of them were put to flight, and ſlain by* 8000 *Catholicks, and of thoſe who became Captives* 180 *were burn*

*Aeo quidem ut Centum Hæreticorum Millia ab Octo Mil-*

*burnt to death*; the first Example that I find in the Church of *Rome* of putting dissenting Brethren to death for Religion.

*libus Catholicorum fusa & interfecta fuisse perhibeantur.*

Though my particular Confession engages me *Experimenta per mortes Agere*; yet I abhor to be of the Colledge of Blood-suckers, whose Bellies like those *Canes Sepulchroles* of the *Romans* are never satisfied with the Blood of Saints. I have learnt better things from *Isa.* 27. 4. *Fury is not in me.* And from *Psal.* 11. 5. *Him that loveth violence his Soul hateth*; lest God should *return Blood upon me in fury and in jealousie*, Ezek. 16. 38. I Conclude with St. *Cyprian. Quid facit in pectore Christiano Luporum feritas? & Canum Rabies? & venenum Serpentum? & cruenta sænitia Bestiarum? Gratulandum est cum tales de Ecclesia separantur, ne columbas, ne Oves Christi Sæva sua & venenata contagione prædentur.* What hath the fierceness of Wolves? The madness of Dogs? The venom of Dragons and the Bloody Cruelty of Wild Beasts to do in a Christian Breast? There's joy and gladness when such are seperated from the Church, lest the gentle and innocent Doves and Sheep of Christ be made a prey to their cruel Jaws and Venom.

May our King live for ever, and may there never want a man of his Race to sit on his Throne, Ruling in Righteousness, fearing God and hating evil; *and that there may be a high-way of Holiness throughout his Dominions, that wayfaring men, though fools, may not erre therein*, Isa. 35. 8.

*Surely there is no inchantment against* Jacob; *neither is there any Divination against* Israel, *Numb*, 23. 23.

*Rara temporum felicitas sub Nerva & Trajano ubi sentires quæ velles & dicere quæ sentires.*

FINIS.

*A Postscript, shewing the purport of Pius Quintus his Bull against Q. Eliz. and also a form of Indictment of such Papists as were Executed for Treasons in her days, that all the World may be the better satisfied, that not one of them dyed for any point of Religion: and this is as a Supplement to what is so particularly set down in* Horæ subsecivæ.

PIus Quintus *Pontifex Maximus de Apostolicæ potestatis plenitudine, declaravit* Elizabetham *pretenso Regni Jure, necnon omni & quocunq; Dominio Dignitate privilegioq; privatam: Itemq; proceres, subditos & populos dicti regni ac cæteros omnes qui illi quomodocunq; juraverunt a Juramento hujusmodi ac omni fidelitatis debito perpetuo absolutos*, i. e. 25. Feb. 1570.

Pius Quintus the great Bishop of the fulness of Apostolick power hath declared *Elizabeth* to be bereaved of her pretended right of her Kingdom, and also of all and whatsoever Dominion, Dignity and Priviledge; and also the Nobles, Subjects and people of the said Kingdom, and all others, which had sworn to her any manner of ways, to be absolved for ever from such Oath,

Oath, and from all Debt or Duty of Fealty &c. with many threatning curſings to all that durſt obey her and her Laws.

And for the Execution hereof, to prove that the Effect of this Bull and Meſſage was flat Rebellion; mark what Dr. *Sanders*, the Popes Fire-brand in *Ireland*, writeth in his Book *de viſibili Monarchia*. Pius *Quintus Pontifex Maximus*, Anno Domini 1569. *Reverendum presbyterum* Nicolaum Mortonum Anglum *in* Angliam *miſit*, *ut certis illuſtribus viris Authoritate Apoſtolica denuntiaret*, Elizabetham *quæ tunc rerum potiebatur hereticam eſſe*; *ob eamq; cauſam omni dominio & poteſtate excidiſſe*, *impuneq; ab illis velut Ethnicam haberi poſſe*, *nec eos illos legibus aut mandatis deinceps obedire cogi*: i. e. *Pius Quintus* the greateſt Biſhop *Anno Domini* 1569. ſent the Reverend Prieſt *Nicholas Morton* an *Engliſh* man into *England*, That he ſhould denounce or declare by the Apoſtolick Authority to certain Noble Men *Elizabeth*, who then was in poſſeſſion to be an Heretick; and for that cauſe to have fallen from all Dominion and power, and that ſhe may be had or reputed of them as an Ethnick, and that they are not to be compelled to obey her Laws or Commandments.

Thus you ſee an Ambaſſade of Rebellion from the Popes Holineſs, by an old doting Proteſtant, a Fugitive and Conſpiriator unto ſome Noble Men, which were the *Earls* of *Northumberland* and *Weſtmoreland*, Heads of the Rebellion that followed, the ſucceſs whereof he declares; *viz. Qua denuntiatione multi nobiles viri adducti ſunt & de fratribus liberandis cogitare auderent*, *ac ſperabant illi quidem Catholicos omnes ſummis viribus affuturos eſſe: Verum etſi aliter quam illi expectabant res evenit*, *quia Catholici omnes nondum probe cognoverant* Elizabetham

tham *Hæreticam esse declaratam, tamen laudanda illorum Nobilium consilia erant*: i. e. By which denuntiation many Noble men were induced or lead, that they were emboldened to think of the freeing of their Brethren, and they hoped certainly that all the Catholicks would have assisted them with all their strength; but although the matter happened otherwise than they hoped for, because all the Catholicks knew not that *Elizabeth* was declared an Heretick, yet the Councils and Intents of those Noble Men were to be praised. This want of Information was soon after diligently and cunningly supplyed by sending multitudes of the Seminaries and Jesuits to inform the people, as a Supplement to amend the former error.

Though Dr. *Sanders* hath thus written, yet it may be said by such as favoured those Two Noble Jesuits *Ro. Parsons* and *Ed. Campion*, that Dr. *Sanders* Treason is his proper Treason in allowing and justifying of the said *Bull*, and not to be imputed to *Parsons* and *Campion*; who notwithstanding had by special Authority charge to Execute the Sentence of this *Bull*, which may appear by the subsequent Writings taken about one of their Confederates immediately after *Campions* death, who in his life time would not be known of any such matter, whereby may appear what trust is to be given to such *Pseudo-Martyrs*.

*Facultates conceſſæ P. P.* Roberto Parſonio & Edmundo Campiano *pro* Anglia, *die* 14. Apr. 1580.

*Petatur a ſummo Domino noſtro Explicatio Bullæ declaratoriæ per* Pium Quintum *contra* Elizabetham, *& ei adhærentes, quam Catholici cupiunt intelligi hoc modo, ut obliget ſemper illam & hæreticos, Catholicos vero nullo modo obliget, rebus ſic ſtantibus ſed tum demum quum publica ejuſdem Bulle Executio fieri poterit.* Then followeth many other Petitions of Faculties for their farther Authorities, not needful here to recite in the Cloſe; the Pope Anſwers. *Has prædictas Gratias conceſſit Summus Pontifex patri* Roberto Parſonio & Edm. Campiano *in* Angliam *profecturis die* 14. Aprilis 1518. *preſente* Oliverio *Monarco aſſiſtente.*

*Faculties granted to the Two Fathers* Robert Parſons *and* Edmund Campion *for* England *the* 14. *day of* April 1580. *by* Gregory the XIII.

Let it be asked or required of our moſt Holy Lord the Explication or meaning of the *Bull* declaratory, made by *Pius Quintus* againſt *Elizabeth*, and ſuch as do adhere or obey her; which *Bull* the Catholicks deſire to be underſtood on this manner, that the ſame *Bull* ſhall always bind her and the Hereticks, but the Catholicks it ſhall by no means bind, as matters now ſtand or be; but hereafter when the publick Execution of that *Bull* may be had and made. Then in the Cloſe was added. The higheſt Pontiff or Biſhop granted the aforeſaid Graces or

Faculties

Faculties to Father *Robert Parſons* and *Edmund Campion*, who are now to take their Journey into *England* 14. *April* 1580. being preſent the *Father Oliverius Manark* aſſiſtant.

By this it is apparent, how all the Catholicks in General did deſire to have the ſaid *Bull* (which is ſtill in force againſt all her Succeſſors, when ever it ſhall pleaſe his Holineſs ſo to declare it) to be underſtood, *viz.* againſt the Queen, but yet to be free themſelves; which is made more demonſtrable by the Confeſſion of *Hart*, one of their own Fellows, and Condemned, but not Executed with *Campion*, who *ult. Decemb.* 1580. Confeſſed, *That the* Bull *of* Pius Quineus, *for ſo much as it is againſt the Queen, is holden amongſt the* Engliſh *Catholicks for a lawful Sentence, and a ſufficient diſcharge of her Subjects fidelity, and ſo remaineth in force, but in ſome points touching the Subjects it is altered by the preſent Pope. For where in that* Bull *all her Subjects are commanded not to obey her; and ſhe being Excommunicate and Depoſed, all that do obey her are likewiſe Innodate and Accurſed, which point is perilous to the Catholicks; for if they obey her, they be in the Popes Curſe, and if they diſobey her they are in the Queens danger: Therefore the preſent Pope to relieve them hath altered that part of the* Bull, *and diſpenſed with them to obey and ſerve her without peril of Excommunication: which diſpenſation is to endure but till it pleaſe the Pope, otherwiſe to determine.* Greg. XIII.

By the ſame reaſon that one Pope may receive and diſpenſe with a former Popes *Bull*, and ratifie one Pa-

*ragraph* thereof, and make another void, and make what Interpretation thereof he pleaſeth *pro re nata*, to ſerve a turn: He may alſo by the ſame Reaſon declare the ſame *Bull* to be ſtill in force; and may at this very Nick of Time, and Juncture of Affairs diſpence with all our Catholicks by any ways or Arts to evade this laſt Act, and where are we then? and how the more ſecure?

§ *Edmund Campion*, that Arch-Traytor, deeply deſigning, and covertly as well as diligently preparing for the perpetrating of his Treaſons againſt Queen *Eliz.* moſt cunningly before he came from *Rome* procured Tolleration for ſuch other prepared Rebels to keep themſelves Covert under pretence of *temporary* and *permiſſive obedience* to her Majeſty, the State ſtanding then as it did; but ſo ſoon as there ſhould be ſufficient force whereby the *Bull* of her Majeſties deprivation might be publickly Executed; they ſhould then joyn altogether with that force upon pain of Damnation, *ex pede Herculem.* By this you may gueſs, what kind of Obedience and Allegiance Papiſts ſwear to Proteſtant Princes, *viz.*, *temporary* and *permiſſive*, i. e. during their will and pleaſures of their Lord God the Pope, or until they ſhall be ſtrong enough to cut our Throats, whoſe Nails deſire to pare.

§ It is likewiſe obſervable, that her Majeſties Miniſters in their Examinations of Papiſts, ſuſpected Traitors (and thoſe only which were firſt known, and evidently probable by former Detections, Confeſſions, &c.

*&c.*) had a full purpose to follow the Example of the Queens most Gratious Disposition, and never tormented any Innocent, or extorted Confessions at adventure upon uncertainties; nor ever demanded any question of their pretended or supposed Conscience, as what they believed in any point of Faith or Doctrin, as of the Mass, Transubstantiation, *&c.* but only with what persons at home or abroad; and touching what *Plots*, Practises and Conferences they had dealt about attempts against her Majesties person, or to alter the Laws of the Realm for matters of Religion; and how they were perswaded themselves, and did perswade others touching the *Popes Bull*, and pretence of Authority to depose Kings, and namely for deprivation of her Majesty, and to discharge Subjects from their Allegiance civily, without mentioning or meaning therein any right that the Queen, as in right of the Crown, had over persons Ecclesiastical, being her Subjects.

In all which Cases *Campion* and the * rest never answered plainly, but sophistically, deceitfully and traiterously *restraining* their confession of Allegiance only to the *permissive tearm* of the *Popes Tolleration*. As for Example, If they were asked, whether they did adknowledg themselves the Queens Subjects, and would obey her, they would say, Yea, for so they have leave for a time to do; but being more narrowly interrogated, if they would so acknowledg and obey her any longer than the Pope would so permit them, or notwithstanding

* *Briant, Sherwin, Kirby, Cottam, Richardson, Fords, Sheri, Dewis, Filbee, Bosgrave, & others.*

ing such Commandement as the Pope would or might give to the contrary; then they either refused so to obey, or denyed to answer, or said they would not answer to those Questions without danger; which *Interpretatively* was a plain Acknowledgment, that they would be no longer true Subjects, nor perswade others to be so than the Pope gave them Licence so to be. And yet such was their Impudence, that at their very Arraignments they would (*ad captandum populum*) cry out that they were to dye, not for Treason, but for matter Faith and Conscience in Doctrin, touching the Service of God without any attempt or purpose against her Majesty, and that they were true Subjects, and did and would obey and serve her Majesty; whereas in truth there was not the least Syllable in their Indictment of Faith or Doctrin; and consequently not possible to be Arraigned, or be Executed for any such thing: And to try whether such their Hypocritical and Sophistical Speeches and Answers did extend to a perpetuity of their obedience; or to so long time only as the Pope so permitted or no; they were immediately and publickly, even in the very place of their Arraignment, asked by her Majesties Council, whether they would so obey, and be true Subjects, if the Pope commanded the contrary; they plainly discovered themselves in their Answers; saying by the mouth of *Campion*, that this place (thereby meaning the Court of Her Majesties Bench) hath no power to inquire or judg of the Holy Fathers Authority, and other Answer they would not make.

For

# The Postscript.

For the better satisfaction of all people, and that they may the better and more plainly understand how, in what manner, and for what all the Papists dyed in *Queen Eliz.* days; who most falsely have since been reported to have dyed for Religion, when in truth they dyed for Treason. and nothing else. Hereof take one Example and Instance for all, the Indictment and Arraignment of *William Parry*, that wicked, perfidious, faithless, ungrateful Traytor, sworn Her Majesties servant *Anno Domini* 1570. And as was his Indictment, so were all the other Indictments *Mutatis Mutandis*. Superlatively wicked in that he became twice reconciled to *Rome*, and in that he boasted, That for 22 Years past he having been a Catholick, had never received the Communion; and yet before he travelled beyond the Sea at Three several times within those 22. Years, he voluntarily take the Oath of Obedience to the Queen, made 1. of her Reign: Faithless and ungrateful in that after many obligations conferred on him by loan of several Sums of Money, and otherwise, by *Hugh Hare* of the *Temple*, he contrived his death by breaking open his Chamber, assaulting and wounding, and leaving him for dead; for which being Convicted of Burglary, and Condemned to dye, the Queen most graciously pardoned, for which he most gratefully requited her according to the old Proverb, *Save a Thief from the Gallows, and he'l cut your Throat.*

He was Indicted of Treason 22. *Feb.* 1582. by Commission of *Oyer* and *Terminer* held at the *Kings-Bench Westminster*

*Weſtminſter* before Sir *Chriſtopher Wray*, Lord Chief Juſtice of *England* and others, where *Miles Sands* Eſq; then Clerk of the Crown read the Indictment, *viz.* William Parry, *thou art here Indicted by Oaths of Twelve good and lawful Men of the County of* Middleſex, *before* Chriſtopher Wray, & alias, *for that thou as a Traytor againſt the moſt Noble and Chriſtian Princeſs Queen* Eliz. *the moſt Gratious Sovereign and Liege Lady, not having the fear of God before thine Eyes, nor regarding the due Allegiance, but being ſeduced by the Inſtigation of the Devil, and intending to withdraw and extinguiſh the hearty love and due obedience which true and faithful Subjects ſhould bear unto the ſame our Sovereign Lady, didſt at* Weſtminſter *in the County of* Middleſex 1. Febr. *in the 26. Year of Her Majeſties Reign, and at divers other times and places in the ſame County malitiouſly and traiterouſly conſpire and compaſs not only to deprive and depoſe the ſame our Sovereign Lady of Her Royal Eſtate, Title and Dignity, but alſo to bring her Highneſs to death and final deſtruction, and ſedition in the Realm to make, and the Government thereof to ſubvert, and the ſincere Religion of God eſtabliſhed in her Highneſs Dominions to alter and ſubvert. And that whereas thou* William Parry *by thy Letters ſent unto* Gregory Biſhop *of* Rome, *didſt ſignifie unto the ſame* Biſhop *the purpoſes and intentions aforeſaid, and thereby didſt pray and require the ſame* Biſhop *to give thee Abſolution, that thou afterwards, that is to ſay, the laſt of* March 26. Year *aforeſaid, didſt traiterouſly receive Letters from one called* Cardinal de Como, *directed unto thee* William Parry, *whereby the ſaid Cardinal did*

*ſignifie*

*signifie unto thee, that the* Bishop *of* Rome *had perused the Letters, and allowed of thine intent, and that to that end he had absolved thee of all thy sins, and by the same Letter did animate and stir thee to proceed with thine Enterprize, and that thereupon thou the last day of* August *in the said 26. Year at St.* Gyles *in the Fields in the same County of* Middlesex, *didst traiterously confer with one* Edmund Nevil *Esq; uttering unto him all the wicked and traiterous devises, and then and there didst traiterously move him to assist thee therein, and to joyn with thee in those wicked Treasons aforesaid against the peace of our said Sovereign Lady the* Queen *her Crown and Dignity.*

Which being Read, and *William Parry* being asked, whether guilty of these Treasons, whereof thou standest here Indicted, or not guilty? He confessed that he was guilty of all that is therein contained, both in matter and form as the same is set down, and all the Circumstances thereof: Which being Recorded, and though confessed willingly by *Parry*, yet because the Justice of the Realm had been of late very impudently slandered, That such like Traytors were Executed for Religion, and not for Treason, the Justice of that Court deemed it necessary to satisfie the World more particularly; that though his Confession in Court served sufficiently to have proceeded thereupon to Judgment, yet *Parry*'s Confession, (taken the 11, and 13. *Feb.* 1584. before the Lord *Hunsdon*, Mr. *Vice-Chamberlain*, and Mr. *Secretary*) and *Cardinal de Como*'s Letter, and *Parry*'s Letter to the *Lord Treasurer* and *Lord Steward* (should

be openly read; to which alſo *Parry* himſelf agreedſo readily, that he offered to read them himſelf for the better ſatisfying of the people. All which Letters, and his own voluntary confeſſion written and ſubſcribed with his own Hand he acknowledged to have Confeſſed freely, without any conſtraint, and that it was all true, and more too: And that there is no Treaſon that hath been ſythence 1 *Eliz.* any way touching Religion, (ſaving receipt of *Agnus Dei*, and perſwading others wherein he hath not much dealt) but he had offended in it: And that he had demanded his opinion in writing, who ought to be Succeſſor to the Crown, which he ſaid to be Treaſon alſo.

All which Letters and Confeſſion being firſt ſhewed to him Leaf by Leaf, were openly and diſtinctly read by the Clark of the Crown.

Which done, *Parry* having obtained favour of the Court to ſpeak in diſcharge (as he pretended) of his Conſcience, aſſuring them that he would not go about to excuſe himſelf, and that he intended to utter more; He ſaid my Cauſe is rare, ſingular and unnatural, conceived at *Venice*, preſented in general Words to the Pope, undertaken at *Paris*, commended and allowed of by his Holineſs, and to have been Executed in *England*: I have committed many Treaſons; for I have committed Treaſon in being reconciled, and Treaſon in taking Abſolution; and yet *never intended to kill Queen* Eliz.

Which ſaid, Mr. *Vice-Chamberlain* retorted upon him, in that he both in Court and elſe where under his Hand voluntarily confeſſed, 'That he did miſlike Her Majeſty, 'for that ſhe had done nothing for thee; how by wick-'ed Papiſts and Popiſh Books thou wert perſwaded, that 'it was lawful to kill Her Majeſty; how thou wert by 'reconciliation become one of that wicked ſort, that 'held Her Majeſty for neither lawful Queen nor Chri-'ſtian? and that it was Meritorious to kill her? And 'didſt thou not ſignifie that thy purpoſe to the Pope by 'Letters, and receivedſt Letters from the Cardinal, how 'he allowed of thine intent, and Excited thee to per-'form it, and thereupon didſt receive Abſolution? And 'didſt thou not conceive it, promiſe it, vow it, ſwear it, 'and receive the Sacrament that thou wouldſt do it? And 'didſt not thou thereupon affirm, that thy Vows were 'in Heaven, thy Letters and Promiſes on Earth to bind 'thee to do it? And that whatſoever Her Majeſty 'would have done for thee, could not have removed thee 'from the intention or purpoſe, unleſs ſhe would have de-'ſiſted from dealing as ſhe hath done with the Catholicks, 'as thou calledſt them. And didſt thou not confeſs, '(beſides that which thou didſt ſet down under thine 'own Hand) that thou hadſt prepared Two *Scottiſh* 'Daggers fit for ſuch a purpoſe? Notwithſtanding all theſe and more Demonſtrations of his Bloody Intentions againſt the *Queen* by Sir *Chriſtopher Hatton*, Lord *Hunſdon*, and others of the Lords Commiſſioners; he thereupon in a furious manner cry'd, *I never meant to kill Her, I will lay my Blood upon Her and you before God and the World*, and ſo fell into a great rage and rayling. Which

madness of his the Lord *Hunsdon* thus rebuked. 'This 'is but thy Popish pride and ostentation, which thou 'would have to be told to thy Fellows of thy Faction, 'to make them believe that thou dyedst for Popery, 'when thou diedst for most horrible and dangerous Trea-'son against Her Majesty and the whole Countrey.

Thus you see what little Faith is to be given to such, who flatter with their Lips, and dissemble with their double Hearts.

These things rightly considered, I do not doubt but that all good Subjects will clearly see; and all deluded and wavering persons will perceive, how they have been seduced to wander out of the right way; and that all strangers, especially Christian Princes having Sovereign Estates, being hereby acquainted with the true, just, and necessary Grounds and Reasons of His Majesties late *Act of Parliament for preventing dangers which may happen from Popish Recusants*, made purely for the defence of His Majesties Crown, Religion and People, and for prevention of Intestine Jars, that otherwise might be occasioned through different Religions, Religions as discrepant as light and darkness, good and evil, which naturally occasions disputes, and sometimes blows; that all the World perceiving upon how great Reasons of State, and Grounds of Religion that Act was made, may be satisfied that no prudent State could do less; especially the concern of Religion being a considerable Ingredient therein, which often sets variance between neareſt Relations. And I cannot doubt but that this

His

## *The Poſtſcript.*

His Majeſties juſt Act will have the like happy entertainment and ſucceſs, as had King *James* (of ever bleſſed memory) his *Monitory Preface* unto his *Apology*; upon the coming forth of which Book there were no States that diſavowed the Doctrin of it in the point of the Kings power; the *Venetians* juſtified it both by Pen and Practiſe; the *Sorbons* maintained it; and *Bellarmine* and *Suarez* their Books to the contrary were burnt in *France* with ſcorn and diſdain.

*Paſſus damna ſemel cautior eſſe ſolet.*

*Romam vade liber ---------- ſed*
*Neſcis, Heu neſcis Dominæ faſtidia Romæ*
*Majores nuſquam Ronchi, Juveneſq; Seneſq;*
*Et pueri Naſum Rhinocerotis habent.*
*I, fuge, ſed poteras tutior eſſe domus.*

---

## *ERRATA.*

PAge 11. Line 16. r. poteſt, l. 21. r. ſentiamus, p. 2. l. 19. r. that, p. 18. l. 4. r. Domini &, p. 29. l. 2. r. againſt, p. 37. l. 12. r. if it had taken, p. 44. l. ult. r. Houſes, p. 58. l. 15. r. ſtories, l. 31. r. diſcretion, p. 74. l. 3. r. thou ſhall not plough, p. 112. l. 3 r. likes of one bread, l. 28. r. and add 14 new. p. 127. l. 5. for Confeſſion r. profeſſion.

LIBRARY OF UNION THEOLOGICAL SEMINARY NEW-YORK

---

## *FINIS.*